

Elements of Jaina Geography

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The Jambūdvīpasamgrahaṇī
of Haribhadra Sūri

critically edited and translated
with the commentary of Prabhānanda Sūri

FRANK VAN DEN BOSSCHE

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for Gisela

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Preface

Willibald Kirfel's basic work on ancient Indian cosmography and geography '*Die Kosmographie der Inder, nach den Quellen dargestellt*' first appeared in 1920. It treated the Brahmanic, Buddhist and Jaina views on the construction of the universe and of our 'middle' world and, it was entirely based on primary sources. However, since then relatively little work has been carried out in the field of Indian cosmology and geography. In particular editions and translations of basic post-canonical texts, whether extensive (*Brhad*) or concise (*Laghu* or *Samgrahani*), are lacking.

The primary literature on the building of the cosmos that originated in India is extensive. Especially the Jaina tradition is rich in cosmological and geographical texts. The Jaina Āgama or Siddhānta already contains numerous cosmological and geographical data. The *Jīvājīvābhigama*, *Prajñāpunā* (Pkt *Paṇṇavaṇā*), *Sūryaprajñapti* (Pkt *Sūriyapaṇṇatti*), *Jambūdvīpaprajñapti* (Pkt *Jambuddīvapaṇṇatti*), *Candraprajñapti* (Pkt *Caṇḍapaṇṇatti*) and *Nirayāvalī* contain materials that are essential for the study of Jaina cosmography. But it was primarily in the post-canonical tradition that cosmographical and geographical treatises abound. In the first part of the 'Bibliography' included in this work a tentative list of Jaina treatises on the matter, Śvetāmbara and Dīgāmbara, is given.

I fully realise that, in the first place, a thorough analysis of the canonical cosmographical and geographical data is needed. However, the Jaina Āgamas still require extensive and profound critical editions. But I also think that, meanwhile, editions of the minor and major post-canonical texts can already be undertaken in order to pave the way for a profound analysis of the canonical data. I have opted for a critical edition and annotated translation of the *Jambūdvīpasamgrahanī* for two reasons. First, Kirfel included this text and its commentary in the primary sources for his analysis of Jaina cosmography. The second reason was less deliberate. For, initially, I thought that the composer, Haribhadra Sūri, was the same as the famous author of a number of important post-canonical texts such as the *Anekāntavāyapātākā*, *Saddarśanasamuccaya*, *Yogabindu*, etc. I was wrong here, but the *Jambūdvīpasamgrahanī* and its commentary by Prabhānanda Sūri proved important and informative enough for the study of Jaina geography in general to start an analysis of the basic Prākṛit text together with its Sanskrit commentary.

I wish to thank the following persons for their valuable support and advice: Prof. Dr. R. I. Nanavati of the Oriental Institute, Vadodara, the Profs. Dr. S. D. Laddu and A. M. Ghatage of the Bhandarkar Oriental Research Institute, Pune, Prof. Jitendra B. Shah and Dr. Lalit Kumar of the L. D. Institute of Indology, Ahmedabad, Prof. V. P. Jain and Mrs. Dr. Aruna Anand of the Bhogilal Leherchand Institute of Indology, Delhi, Dr. K. C. Sogani of the Apabhramas Sahitya Akademi, Jaipur, Dr. Eva De Clercq and Mrs. Hilde De Keukelaere of Ghent University. Especially I want to express my gratitude to Pt. Amrit Patel for his assistance in tracing the Āgamic origins of a number of quotations, Dr. Jean-Michel

**Delire of the University of Brussels for his persistent help in
unravelling the mysteries of Jaina mathematics**

**Frank Van Den Bossche
Ghent University**

Abbreviations

<i>BKSJ</i>	the <i>Brhatksetrusamāsa</i> of Jinabhadraganī (ed Bhadrakara Prakāśana, 1978-79)
<i>JDP</i>	the <i>Jambūdvīpaprajñaptisūtram</i> (ed Shāha Naginbhai Ghelābhāi Javeri, 1920)
<i>JDSH</i>	the <i>Jambūdvīpasamgrahanī</i> of Haribhadra Sūri
<i>JDSU</i>	the <i>Jambūdvīpasamāsa</i> of Umāsvatī (ed Satya-vijaya Granthamālā, 1922)
<i>JRK</i>	the <i>Jinaratnakośa</i> of H D Velanker (Poona Bhandarkar Oriental Research Institute, 1944)
Kirfel	<i>Die Kosmographie der Inder</i> of W Kirfel (1920)
Pkt	Prakrit
<i>sū</i>	<i>sūtra</i>
Skt	Sanskrit

Except for the quotations, Sanskrit words and passages in the transliterated texts are invariably put in *italics* while Prākṛit words and passages are put in the ***bold-italics*** letter type

1 Introduction

1.1 Jaina cosmography and geography

Jaina cosmography and geography excel, even more than their Brahmanic and Buddhist counterparts, in their systematic and mathematical approach. The Jaina vision of the universe and the world is complicated, inventive, and above all, extremely idealized. No doubt, a number of the Jaina views on the universe and its parts, however small, is based on facts. For instance, the descriptions of the celestial bodies and of Bharata as the Indian subcontinent are partly based on empirical observations. However, even the shapes, dimensions and eventually the movements of these factual entities are moulded into a quasi-perfect image that satisfies the almost aesthetic demand for symmetry and relative proportion. In Jaina cosmography and geography, the endeavour of the human mind to grasp his universe and his world in idealised patterns is illustrated at its best.

Jaina cosmography and geography forms an essential part of Jainism as a religion. Jainism is very holistic. It organises all elements of the human and the non-human world into an integrated whole of which cosmography and geography are fundamental parts. Jainism presents a worldview that leaves very little to imagination though its contents may look largely imaginary indeed.

Since the *Jambūdvīpasamgrahanī* of Haribhadra Sūri deals with Jaina geography only, I will not go into detail here regarding the views on the construction of the universe itself¹. More or less elaborate and illustrated descriptions of its constituents and its form and shape can be found in several works on the Jaina doctrines as e.g. in Caillat, C. & Kumar, R. (1981), Guérinot, A. (1926), pp. 174-79, Padmanabh, S. Jaini (1979), pp. 127-131, Schubring, W. (1962), pp. 204-246 and von Glasenapp, H. (1964), pp. 214-243. The most comprehensive and detailed exposition, however, will be found in Kirfel, W. (1920) *Die Kosmographie der Inder, nach den Quellen dargestellt*, pp. 208-339.

In the centre of the middle part (Madhyaloka²) of the Jaina universe, between the upper world consisting of seven heavenly regions and the lower world consisting of seven hellish abodes, Jambūdvīpa, the island of the Rose Apple tree (Jambū), lies³. This Madhyaloka is a vast flat disc made up of

¹ Fig. 1, p. 266 gives a general idea of the layout of the Jaina universe.

² Also Tiryagloka, the world of creatures moving horizontally, viz. animals, birds, men etc.

³ For a general view, see Figs. 2ff, pp. 267ff. Near the centre of Jambūdvīpa, in Uttarakuru (See Fig. 10, p. 275 and the description in sū. 11 & 12, pp. 151ff), a unique specimen of the Jambū tree grows that gives this land part of its name. There has been some discussion about the identification of this 'canonical' Jambū tree with a living species. D. Wujastyk in his 'Jambūdvīpa Apples or Plums', in *Studies in the History of the Exact Sciences in Honour of David Pingree*, edited by Charles Burnett, Jan P. Hogendijk, Kim Plofker and Michio Yano, Leiden: Brill, 2004, identifies it with the *Eugenia jambolana*, the Jambul or Black Plum, not with the Rose Apple as it is done erroneously in the dictionaries. Only for tradition's sake I have kept the name Rose Apple tree.

an innumerable amount of oceans and lands concentrically surrounding the core, being Jambūdvīpa itself Jambūdvīpa is a vast stretch of land also in the form of a disc with a diameter 100,000 *yojanas*¹ It is completely encircled by the Lavana Samudra or the Salt Ocean. That is the reason why it is called an 'island' It is rimmed by a wall and is divided into seven continents by six huge 'continent-supporting' (Varṣadhara-parvata) mountain ranges that extend from east to west, from one side of the Lavana Ocean to the other² Each continent is again subdivided by fourteen great rivers (Mahānadi)³ each with many tributaries, smaller mountain ranges (Vaitādhya), single mountain peaks (Kūta), and is characterized by forests (Vana), lakes (Hrada), lotus ponds, etc

Haribhadra Sūri treats all topics mentioned above very succinctly in his *Jambūdvīpasamgrahāṇī* (JDSH) This concise presentation of the subject matter is carried out in the typical aphoristic *sūtra* style, originally intended to be memorized However, this very sketchy geographical information is fortunately rather elaborately commented upon by Prabhānanda Sūri In fact, without Prabhānanda's commentary, the basic text of the JDSH would be quite unintelligible for a reader not already familiar with Jaina geography

¹ One Yojana is the distance traversed 'in harnessing or without unyoking', sometimes regarded as equal to four or five English miles, but more correctly four Krośas or about nine miles According to other calculations, it is two and a half English miles

² See Fig 3, p 268

³ See Fig 4, p 269

1.2 The *Jambūdvīpasamgrahaṇī* and its *Vṛtti*

1.2 1 Haribhadra Sūri and Prabhānanda Sūri

The name Haribhadra Sūri, or simply Haribhadra, is well known in the Jaina tradition. Many works in different fields of the Jaina lore, written in Sanskrit as well as Prākṛit, are attributed to him. However, there is more than one Jaina author bearing the name of Haribhadra (Sūri) ¹

Haribhadra Sūri 1 or Haribhadra 'Virahāṅka' flourished around 529 A D ² He is the author of the *Pañcāśakas* written in Prākṛit ³ The concluding verses of each of its 19 parts contain the word 'viraha' or 'bhavaviraha'. Therefore, the author is named 'Haribhadra (Bhava-)Virahāṅka' ⁴

Haribhadra Sūri 2 or Haribhadra 'Mahattarā-Yākinī-putra' ⁵ lived around 750 A D ⁶ This is the most famous Haribhadra,

¹ Klatt in his *Specimen of a Jaina Onomasticon* (Leipzig, 1892 p 7, ref found in Williams, R., 1959, p 12) lists eight Haribhadra Sūris ¹ For an overview of all Haribhadrās and their works as listed in the *Jinaratnakośa* (JRK), see 'Appendix 2', p 1252

² Williams, R (1963), pp 4ff

³ Also called *Pañcāśakasūtra* or *Pañcāśakaprakarana*, *Pañcāśakāni*, *Pañcāśaya*, *Pañcāśaga*, *Pañcāśagupagarana*, etc., Tripāthī (1975), p 203. See also the same, MSS entries 144H and 145H, pp 202-205. In its colophon MS 144H, p 203 mentions Haribhadra as the author -*śrī-haribhadra-sūri-viracita-pancāśakākhyā-tīkēti*

⁴ As it is explicitly mentioned in the commentary of Abhayadeva on the *Pañcāśaka* *ihu ca viraha-sabdenu (śrī)-haribhadra-cārya-kṛtā prakaranasya sūcitā, virahāṅkatvāt tasyēti*, ibid

⁵ Lit '[spiritual] son of the most respectable [nun] Yākinī'

⁶ Williams, R (1963), pp 7-8, who follows Muni Jinavijaya

author of the *Anekāntajayapatākā* (Victory Banner of Relativism) with an auto-commentary (*Tikā Svopajña*) and a *Vivarana* by Muncandra Sūri, and of numerous other works on Jaina Āgama, philosophy and yoga ¹

Haribhadra Sūri 3 is the author of the *Nemināthacarit(r)a* (*Nemināthacarīya*) which narrates the life story of Neminātha, the 23th Tīrthamkara ² The *Nemināthacarita* was written, in

¹ The other works of this Haribhadra Sūri 2 are the *Anekāntapraghatta*, *Anekāntavādapraveśa* and *Anekāntasiddhi*, a *Laghuvṛtti* on an *Anuyogadvārasūtra*, a (*Brhad*)*Vṛtti* or *Sisvahitā* on Bhadrabāhu's *Āvaśyakasūtramiryukti*, a *Tikā* on the *Duśvaikālikasūtranirukti* of Bhadrabāhu, the *Dharmabindu* and *Dharmasamgrahanī*, a *Laghuvṛtti* on the *Jīvājīvābhigamasūtra*, the *Lokatattvanirnaya* and *Lokaviniśika*, a *Vivarana* on the *Nandīsūtra*, a commentary on Śamkarasvāmin's *Nyāyapraveśa*, the *Pañcāśukasūtra*, a *Tikā* on Cirantanācārya's *Pañcasūtra*, a commentary on Umāsvāti's *Prasamaratiprakarana*, the *Saddarśanasamuccaya*, *Sāstravārttāsamuccaya*, *Sodaśakaprakarana* and *Tattvaprakāśa*, a *Laghuvṛtti* on Umāsvāti's *Tattvārthasūtra*, the *Upadēśapada*, *Yogabindu*, *Yogadrstisamuccaya*, *Yogavimśika*, *Yogaśataka* and *Vimśatīvimśikā*. See Potter, K H (1983) *Bibliography of Indian Philosophies*, pp 183ff or consult Potter, K (2004), the same but updated on-line version of *The Encyclopedia of Indian Philosophies*, developed and maintained by Christine Keyt <http://faculty.washington.edu/kpotter/> (consulted on 02/06/04). See also H Jacobi 'Haribhadra's Age, Life and Works', in Jina Vijaya Muni *Dhūrtākhyaṇa of Haribhadra Sūri*, 1944, and Banerjee, N R 'An Introduction to the life and Works of Haribhadra Suri, A Jaina Scholar-Saint of the 8th century', in S D Trivedi (ed., 1989) *Essays on Indology, Polity and Administration, In honour of Padmabhushan Sh R K Trivedi* (Vol I) Delhi: Agam Kala Prakashan, pp 257-267.

² The Apabhramśa portion, the *Sanatkumāracarita* was edited separately by H Jacobi, Munchen, 1921. It was fully edited by Bhayani, H C & Modi, M C (1970 & 1971) as *Haribhadra's Nemināthacarīya*.

Apabhramśa, in Sam 1216 at Ahnīwad during the reign of King Kumārāpāla of Gujarat. The author was member of the Vata Gaccha and his teacher was Candra Sūri.¹

Haribhadra Sūri 4 is the author of one of the 18 versions of the *Manipaticarit(r)a* or *Munipaticarit(r)a* (MPCH) dated Sam 1172.² According to Desai, Haribhadra Sūri, the author of the *Manipaticarita*, was a pupil of Jinadeva Upādhyāya of the Brhad Gaccha. He composed a commentary on the *Karmagrantha* (Sam 1172), on the *Praśamaratī* (Sam 1185) and also composed a certain 'Ksetrasamāsa'.³

In order to investigate the matter more closely, let us first have a look at the information relevant to the figure of Haribhadra Sūri as found in the *JRK* starting from Desai's statement that the Haribhadra Sūri of the *Manipaticaritra* was

Lalbhai Dalpatbhai Series 23 & 25, Ahmedabad. Lalbhai Dalpatbhai Bharatiya Samskriti Vidyamandir

¹ *JRK*, p. 217

² See Williams, R. (1959) *Two Prakrit Versions of the Manipati-carita*, p. 12. Verse 645 reads *nayana-muni-rudde samkhe Vikkamu-samvachcharanmi*. The same is noted by Schubring in the Berlin Ms of the *Manipaticarita* *Vikramāditya thī samvatsaru samsyā etale sam 1172 ruci che*. See also the *JRK*, p. 311.

³ M. D. Desai in Fattehcand Belānī. *Jaina grantha aur granthakār* Benares, 1946 (ref. found in Williams, R., 1959, p. 12). Regarding this identification Williams, R. (ibid) says "but his identification with the author of the MPCH, however probable, seems to rest only on the coincidence of date". For the MPCH, see Tripathī (1975) Mss. nos 209H, 210H, 211H and 212.

a pupil of Jinadeva of the Brhad Gaccha The *JRK* links Haribhadra and Jinadeva in the following manner¹

<i>JRK</i>	author	relationship(s) & work(s)	dates & places
21	Haribhadra	- pupil of Jinadeva of the Brhad Gaccha, - author of <i>Vṛtti</i> on the <i>Āgamunikavastu-vicārusāruprakaruna</i> (= <i>Sudaṣṭi</i>) of Jinavallabhagaṇi of the Kharatara Gaccha	Comp Sam 1172 at Ahnivad
72- 73	Haribhadra	- pupil of Jinadeva, - author of a <i>Tikā</i> on the (<i>Brhat</i> or <i>Prācīna</i> -) <i>Karma-vipāka</i> of Gargarsi, - author of a <i>Tikā</i> on the (<i>Brhat</i> or <i>Prācīna</i> -) <i>Karmastava</i> of Jinavallabha	No date
281	Haribhadra	- pupil of Jinadeva Upādhyāya of the Brhad Gaccha, - author of a <i>Tikā</i> on the <i>Bandhasvāmiva</i>	Id
300, 311	Haribhadra (Sūn)	- pupil of Jinadeva, pupil of Mānadeva of the Brhad Gaccha, - author of <i>Maniputacaritra</i> (Pkt , = <i>Muniputi-caritra</i>)	Comp Sam 1172

399	Haribhadra	- pupil of Jinadeva of the Brhad Gaccha,	
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¹ The data given here are drawn from my list of references to the Haribhadras mentioned in the *JRK* and presented in the 'Appendix 2', p 252 The numbers in the first columns refer to the pages in the *JRK*

		- author of the <i>Śreyāmsucarita</i>	Comp Sam 1172
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Next there is the statement that the Haribhadra Sūri of the *Manipaticaritra* also wrote a commentary on the *Karmagrantha* composed in Sam 1172. This must be the same as the *Tikā* on the (*Brhat* or *Prācīna*-)*Karmavipāka* of Gargarsi or the *Tikā* on the (*Brhat* or *Prācīna*-)*Karmastava* of Jinavallabha¹. Concerning the assertion that the same Haribhadra Sūri also wrote a commentary on the *Prasamarati* in Sam 1185, we indeed find in the *JRK*

273	Haribhadra	- pupil of Mānadeva of the Brhad Gaccha, - author of a <i>Tikā</i> on the <i>Prasamarati</i>	Comp Sam 1185
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The information obtained so far does not contain any anomaly. Now we have to consider Desai's assertion that the same Haribhadra Sūri also wrote a certain '*Ksetrasamāsa*'. The *JRK* lists twelve *Ksetrasamāsas* authored by Umāsvāti² (Skt), Jinabhadragani³ (Pkt), Somatilaka Sūri (Pkt), Ratnaśekhara Sūri, Devānanda, Candraprabha, Padmadeva Sūri, Śrī Candra Sūri, Hemācārya (?), Jayaśekhara and two anonymous ones. Therefore, Haribhadra Sūri cannot be linked directly, viz. as author, to a work named '*Ksetrasamāsa*'. However, we indeed find a Haribhadra, author of a *Vrtti* on the

¹ See *JRK*, p. 69

² Also named *Jambūdvīpasamāsa*

³ Also named *Brhatksetrasamāsa* (BKSJ)

(*Brhat*-)*Kṣetrasamāsa* of Jinabhadraganī¹ Maybe Desai reference is only to this commentary on the *BKSJ* and not to the basic text of Jinabhadraganī. However, there is another possibility. The words 'ksetra' and 'jambūdvīpa', and 'samāsa' and 'samgrahāṇī' are readily interchanged in several works on Jaina geography, and the title '*Kṣetrasamāsa*' applies entirely or partly to works of different authors.² In the introductory stanza of Prabhānanda's commentary on the *JDSH* the alternative title '*Kṣetrasamgrahāṇī*' is explicitly used for the *Jambūdvīpasamāsa*.

Next, let us have a look at all the Haribhadras mentioned in the *JRK* who wrote a basic work or a commentary on Jaina cosmography and geography in general

98	Haribhadra	- author of a <i>Vṛtti</i> on the <i>BKSJ</i>	Comp Sam 1185
130	Haribhadra	- author of <i>Tikā</i> (Pkt) on the <i>Jambūdvīpapurāṇī</i>	No date
131, 336	Haribhadra Sūri	- author of the <i>Jambūdvīpasamgrahāṇī</i> (Pkt , 30 gāthās, = <i>Laghūsamgrahāṇī</i>) with <i>Vṛtti</i> of Prabhānanda Sūri	Comp Sam 1390
286	Haribhadra	- author of the <i>Munipaticaritra</i> and of - a <i>Vṛtti</i> on the <i>Brhatsamgrahāṇī</i> of Jinabhadraganī	No dates

¹ *JRK*, p 98

² See 'Bibliography, Primary sources', pp 278ff

Here we find Haribhadra Sūri as the author of the *Jambūdvīpasamgrahanī* (= *Laghusamgrahanī*) with a *Vṛtti* of Prabhānanda Sūri dated Sam 1390. Now, firstly, the *Vṛtti* mentioned on pp 98 and 286 of the *JRK* must be the same since the *Brhatksetrasamāsa* and the *Brhatsamgrahanī*, both of Jinabhadragani, are definitely identical.¹ Secondly, the author of the *Manipaticaritra* (or *Munipaticaritra*) is indeed the same as the author of the *Vṛtti* on the *BKSJ*. Thirdly, we have to record the facts that the Haribhadra of the *Munipaticaritra* wrote a commentary on the *BKSJ*, and that there is also a Haribhadra who wrote a commentary on the *JDP*, which both are quoted in the commentary of Prabhānanda Sūri on the *JDSH*. So, we may conclude for the moment that Haribhadra Sūri, author of the *JDSH* (also named *Ksetrasamāsa* ?), was a pupil of Jinadeva and, directly or indirectly, of Mānadeva, both of the Brhad Gaccha, and that he is likely to be also the author of

- 1 a *Vṛtti* on the *Āgamanikavastuvicārasūraprakaraṇa* (= *Sad-aśīti*) of Jinavallabhagani of the Kharātara Gaccha composed in Sam 1172 at Ahnīlvad,
- 2 a commentary on the *Karmagrantha* composed in Sam 1172, being the *Tīkā* on the (*Brhat* or *Prācīna*-) *Karmavipāka* of Gargasi or the *Tīkā* on the (*Brhat* or *Prācīna*-) *Kurmastava* of Jinavallabha,

¹ K. Potter also mentions a Haribhadra Sūri being the author of a *Vṛtti* on Jinabhadra's *Ksetrasamāsa*. See Potter, K. on-line (2004), entry 646 (consulted on 2 06 04). The date given for Haribhadra here is 1129 A D or Sam 1186, which does agree with the dates for Haribhadra Sūri given above. According to the same source this Haribhadra Sūri was also the author of the *Darśanasaptatīprakaraṇa* and the *Jñānādityuprakaraṇa*.

- 3 a *Ṭikā* on the *Bandhasvāmitva*,
- 4 the *Manipaticaritra* (Pkt = *Munipaticaritra*) composed in Sam 1172,
- 5 the *Śreyāmsucarita* composed in Sam 1172,
- 6 a *Ṭikā* on the *Praśamaratī* composed in Sam. 1185,
- 7 a *Vṛtti* on the *BKSJ* or *Brhatksetrasamgrahanī* of Jinabhadragani composed in Sam 1185,
- 8 a *Ṭikā* (Pkt) on the *Jambūdvīpaprājñapti* and, finally,
- 9 the *Jambūdvīpasamgrahanī* (Pkt , 30 *gāthās*, = *Laghusamgrahanī*) with a *Vṛtti* of Prabhānanda Sūri which was allegedly composed in Sam 1390

The information on Jinadeva and Mānadeva in the *JRK* is, however, scanty

72	Jinadeva	- teacher of Haribhadra Sūri	No date
294	Id	- teacher of Mallisena	Id
311	Id	- teacher of Haribhadra Sūri, author of the <i>Munipaticaritra</i>	Comp Sam 1172
317	Jinadeva Sūri	- author of the <i>Yatipratisthāsthāpana-sthūla</i>	Comp Sam 1185
305	Mānadeva Sūri	- teacher of Śīlācārya, author of the <i>Mahāpurusucarita</i> (Pkt)	Comp Sam 925
306	Id	- teacher of Deva Sūri, author of the <i>Mahāvīracarita</i> (Pkt)	No date
311	Mānadeva	- of the Brhad Gaccha, teacher of Jinadeva	Id

From this we may conclude that Jinadeva (and maybe also Mānadeva) of the Brhad Gaccha was teacher of Haribhadra

Sūri Jinadeva can be dated ca Sam 1185 Now we can have a closer look at Prabhānanda, commentator of the *JDSH*

44	Prabhānanda	- pupil of Devabhadra who was pupil of Abhayadeva	No date
58	Id	- pupil of Devabhadra, - author of a <i>Tīkā</i> on the <i>Rsubhu-pañcūśikā</i> (= <i>Dhanapālapanñcūśikā</i>) of Dhanapāla Kavi	Id
131	Id	- of the Śrīkr̥ṣṇa Gaccha, - pupil of Haribhadra Sūri, - author of a <i>Vṛtti</i> on the <i>Jumbūdvīpa-samgrahani</i> of Haribhadra Sūri	Comp Sam 1390
362	Id	- successor of Devabhadra of the Kharatara Gaccha - author of a <i>Tīkā</i> (= <i>Durgapadapṛakāśa</i>) on the <i>ītarāgastotra</i> (= <i>Vimśatiprakāśa</i>) of Hemacandra ¹	No date
461	Prabhānanda Sūri	- pupil of Devabhadra who was pupil of Abhayadeva Sūri, - spiritual brother of Paramānanda Sūri, - author of the <i>Hitopadeśāmṛta</i> with <i>Vṛtti</i> of Paramānandasūri	Comp Sam 1304

So, Prabhānanda was (1) a pupil of Devabhadra who himself was a pupil of Abhayadeva Sūri, and (2) he had a spiritual brother named Paramānanda This means that both

¹ See M B Emeneau, 1935, entry no 4198

Prabhānanda and Paramānanda must have lived at about the same time. Paramānanda wrote a *Vṛtti* in Sam. 1304 on the *Hitopadeśāmṛta* of his spiritual brother Prabhānanda. This suggests that the date of Sam. 1390 associated with Prabhānanda's commentary on the *JDSH* is doubtful, if not altogether wrong

The relevant data on Paramānanda found in the JRK are.

72	Paramānanda	- pupil of Abhayadeva, - author of a <i>Tikā</i> on the <i>Kurmanvīpāka</i> of Gagarsī	No date
100	Paramānanda Sūri	- pupil of Bhadra Sūri	Id
272	Id	- pupil of Abhayadeva Sūri, pupil of Bhadreśvara Sūri, - author of the <i>Pravrajyāvadhāna</i> (= <i>Pravrajyākuluka</i>)	Id
280	Id	- guru of Ksamāratna	Id
432	Id	- pupil of Abhayadeva Sūri, - author of the <i>Samācārī</i>	Id
461	Id	- pupil of Devabhadra, pupil of Abhayadeva Sūri, - spiritual brother Prabhānanda, - author of a <i>Vṛtti</i> on the <i>Hitopadeśāmṛta</i> of Prabhānanda	Comp Sam. 1304

Finally, let us have a look at the information contained in the *JRK* on Abhayadeva Sūri and Devabhadra¹ in relation to Haribhadra Sūri, Prabhānanda Sūri and Paramānda Sūri.

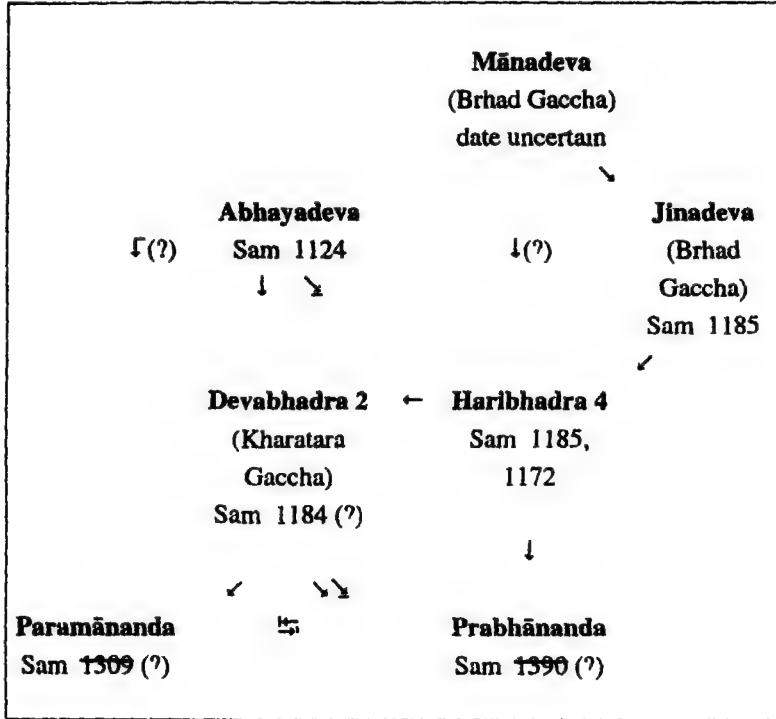
47	Haribhadra Sūri	- successor of Abhayadeva Sūri	No date
230 - 231	Haribhadra	- author of the <i>Pañcāsukasūtra</i> (19 <i>Pañcāsakas</i>) with <i>Vṛtti</i> of Abhayadeva Sūri and, with <i>Cūṛṇi</i> (Pkt) of Yaśodeva with own (?) <i>Tikā</i>	Comp Sam 1124, comp Sam 1172
44	Devabhadra	- pupil of Abhayadeva	
44, 58, 131, 362, 461	Prabhānanda Sūri	- pupil and successor of Devabhadra, pupil of Haribhadra Sūri, - spiritual brother of Paramānanda Sūri, - author of a <i>Vṛtti</i> on the <i>Hitopadeśāmṛta</i> of Paramānanda Sūri	Comp Sam 1304

¹ Potter (on-line edition, 2004, entries 593, 647, 727, 741 & 1461, consulted on 2 06 04) lists five Devabhadras a Devabhadra 1 dated 1027 A D (= Sam 1084), author of a *Vivarana* on the *Darśanaśuddhiprakarana* (with the help of Śāntubhadra Sūri) and of a *Tippaṇa* on Siddhasena Divākara's *Nyāyāvatāra*, a Devabhadra 2 dated 1130 A D (= Sam 1187), author of a *Vṛtti* on Jinavallabha's *Dvādaśakulaka* and a *Vṛtti* on Padmajñeśvara's *Upadeśaratnamālā*, a Devabhadra 3 dated 1240 A D (= Sam 1297), author of a commentary on Candra Sūri's *Ksetrasamāsa*, a *Tippaṇa* on Siddharsi Gani's *Nyāyāvatāravivṛti* and a *Vṛtti* on Candra Sūri's *Lughusamgrahanī*, and a Devabhadra 4 dated 1251 A D (= Sam 1308), author of the *Pramāṇaprakāśa* and a *Vṛtti* on Jinavallabha Sūri's *Dvādaśakulaka* (This last must be wrong since it is listed twice)

This means further that (1) Haribhadra Sūri 4 was successor of Abhayadeva (which not necessarily means that he was his pupil) who flourished around Sam. 1124¹, (2) that Devabhadra was a pupil of Abhayadeva and (3) that Prabhānanda Sūri was a pupil and successor of Devabhadra and (4) that Prabhānanda Sūri had a spiritual brother, Paramānanda Sūri, who wrote a commentary on one of his works in Sam 1304

Conclusions (1) The author of the *JDSH* (also called *Ksetrasamāsa* ?) is Haribhadra Sūri 4 (See above, ca Sam 1180 or 1123 A.D.), pupil of (→) Jinadeva and successor of (→) Abhayadeva Sūri (ca Sam 1124 or 1067 A.D.). (2) Prabhānanda Sūri was the spiritual brother of (→) Paramānanda Sūri and pupil of Devabhadra 2 (ca. Sam 1184 or 1241 A.D.). Prabhānanda Sūri cannot have composed his *Vṛtti* on the *JDSH* in Sam 1390. (3) The date of Paramānanda, Sam 1304 is also improbable. The final conclusions, put into a scheme, are as follows

¹ The dating of the different Abhayadevas (AD) is no easy task since there are at least three of them AD 1, ca Sam 1120 (*JRK*, pp 55, 64, 147, 224, 231, 290 & 407), AD 3, ca 1160 (*JRK*, pp 28, 57, 143 & 431), AD 3 ca Sam 1242 (*JRK*, p 133) and AD 4 ca Sam 1451 (*JRK*, pp 181, 292, 364). Probably this Abhayadeva can be identified with the Abhayadeva Sūri (1060 A.D. = Sam 1117) of the *Bhāṣya* on Jinacandra's *Navatattvaparakarana*. See Potter, K on-line (2004) entry 610 K H Kamdar in his E-article 'The Anuttara Upapātika Sūtra', <http://www.tribhio.org/jainism/database/> *ARTICLE/anuttar doc* (consulted on 08/06/04), is very precise concerning the date of Abhayadeva Sūri "Abhayadeva Sūri of the Chandra Gachcha and the disciple of Jineshwar Sūri () was ordained a monk in Vikrama Samvat 1088 at the age of ten years and he died in Vikram Samvat, 1135, at Kapadavanj, Khaura district, Gujarat"



1.2.2 The text

The *JDSH* is one of the minor (*Laghu*) texts on Jaina geography written in standard Māhārāṣṭrī. It is also named *Kṣetrasaṃgrahanī*, *Laghusaṃgrahanī* or *Laghusaṃghayanī*, *Jambūdvīpasamghayaṇī* or *Jambūdīvusaṃghayanī*, or simply *Samgrahanī* or *Saṃghayaṇī*. It consists of thirty *gāthās* or *āryās* and describes the structure of Jambūdvīpa in a very concise manner. It relies on canonical sources such as the *Jambūdvīpaprājñapti* and *Jīvājīvābhigamasūtra*, and on post-canonical works such as the *Brhatksetrasamāsa* of

Jinabhadraganī and the *Jambūdvīpasamāsa* of Umāsvāti Vācaka

1.2.3 The subject matter: the ten topics

After the Maṅgalācaraṇa or salutatory formula in *sūtra* 1, Haribhadra Sūri introduces the subject matter of the *JDSH* in *sūtra* 2 in the form of ten topics¹ 1 the Sectors (*khaṇḍa*, Pkt *khaṇḍa*), 2. the Yojanas (Pkt. *joyaṇa*), 3. the Continents (*varṣa*, Pkt *vāṣa*), 4 the Mountains (*parvata*, Pkt *pavvaya*), 5 the Peaks (*kūta*, Pkt *kūḍa*), 6 the Fortresses (*tīrtha*, Pkt *tīttha*), 7 the Rows (of abodes of the gods *śrenī*, Pkt. *seḍhi*), 8 the Provinces (*viṇaya*, Pkt *viṇaya*), 9 the Lakes (*hrada*, Pkt *daha*) and 10 the Rivers (*salilā*, Pkt *salilā*)²

Topic 1 - the Sectors - *sūtras* 3-5 With Bharata as standard measure Jambūdvīpa counts 190 sectors or, more precise, sector-widths A sector or *khandu* is defined as the width of Bharata being $\frac{1}{19}$ of the diameter of Jambūdvīpa which is 100,000 *yojanas* Therefore, a sector measures $526 \frac{6}{19}$ *yojanas* These sector widths increase and decrease progressively from south to north in the proportions 1 - 2 - 4 - 8 - 16 - 32 - 64 - 32 - 16 - 8 - 4 - 2 - 1 for alternately continents and world mountain ranges, viz Bharata, Himavat, Haimavata, Mahāhimavat, Hari, Nisadha, Mahāvīdeha, Nīla, Ramyaka, Rukmin, Hairanyata, Śikharin and Airāvata

¹ *dvāra* (Pkt *dāra*).

² This is exactly the order of topics as given in the *JDP*, *sū* 125 (ed Javeri, 1920, p 425)

Topic 2 - the Yojanas - *sūtras 6-10*. Distances and surface areas are measured in *yojanas* and square *yojanas* respectively. The circumference of Jambūdvīpa, being a perfect circle, is the square root of ten times the square of its diameter, which is 100,000 *yojanas*. The outcome is a bit more than 316,227 *yojanas*. Its surface area is the circumference multiplied with a quarter of the diameter. The result is 7,905,694,150 square *yojanas*. Prabhānanda Sūri's commentary calculates both in detail ¹

Topic 3 - the Continents - *sūtra 11a* ² The continents are, from south to north, 1 Bharata(versa)³, 2 Haimavata(v°)⁴, 3 Hari(v°)⁵, 4 Videha(v°)⁶, 5 Ramyaka(v°)⁷, 6 Hairanyata(v°)⁸ and 7 Airāvata(v°)⁹

Topic 4 - the Mountains - *sūtras 11b-12* There are four curved and thirty-four elongated Vaitādhyā or Vijayārdha mountains and sixteen Vaksaskāra mountains. There are also Citra and Vicitra, two Yamaka mountains, two hundred Kāñcana mountains and four Gajadanta mountains. There is also Meru or Mandara in the centre of Jambūdvīpa. Finally, there are six great world mountain ranges, viz. from south to

¹ See 'Appendix 1', p 278, for additional information on the calculation

² See Fig 2, p 267

³ Pkt Bharaha

⁴ Pkt Hemavā

⁵ Pkt Harivāsa

⁶ Or Mahāvīdeha, Pkt id

⁷ Pkt Ramma(y)a

⁸ Pkt Herannava(y)a

⁹ Pkt Erāva(y)a

north 1 Himavat¹, 2 Mahāhimavat², 3 Nisadha³, 4 Nīla⁴, 5 Rukmī⁵ and 6 Śikharī⁶

Topic 5 - the Peaks - *sūtras 13-17*. The sixteen Vaksāra mountains have four peaks each, Saumanasa and Gandhamādana seven, and Rukmī and Mahāhimavat eight. The thirty-four Vaitādhya mountain ranges and also Vidyutprabha, Nisadha, Nīlavanta, Mālyavat and Suragiri possess nine peaks each. On Himavat and Śikharī there are eleven peaks. There are thirty-four Rśabha peaks in the provinces and eight on Meru, on the Jambū tree, in Devakuru and on both the Harikūta and Haritsaha.

Topic 6 - the Fortresses - *sūtra 18*⁷. All provinces in Mahāvīdeha as well as Airāvata and Bharata have three fortresses: Māgadha, Varadāma, and Prabhāsa.

Topic 7 - the Rows - *sūtra 19*⁸. On the Vaitādhya mountain ranges there are two rows of palaces of the Vidyādhara and Ābhīyagika gods.

Topic 8 - the Provinces - *sūtra 20a*¹. There are thirty-four provinces: Bharata and Airāvata plus thirty-two smaller ones in Mahāvīdeha.

¹ Also Himavanta, Kśullahimavat, Kśudrahimavat, Pkt. Cullahimavanta.

² Pkt. Mahāhimavanta.

³ Pkt. Nisaha.

⁴ Also Nīlavat, Pkt. Nīlavanta.

⁵ Pkt. Ruppī.

⁶ Pkt. Siharī.

⁷ See Fig. 6, p. 271 and Fig. 11, p. 276.

⁸ See Fig. 12, p. 277.

Topic 9 - the Lakes - *sūtra* 20b² There are six great lakes on top of the world mountain ranges Padma, Mahāpadma, Tī(n)giccha, Keśarin, Mahāpundarīka and Pundarīka. In the Kuru regions there are ten smaller lakes

Topic 10 - the Rivers - *sūtra* 21-26³ The main rivers are the Gangā and the Sindhu, the Raktā and the Raktavatī, the Rohitāṃśā and the Rohitā⁴, the Rūpyakūlā and the Suvarnakūlā⁵

In the *sūtras* 27-28 the *JDSH* discusses what actually should have been included in topic 4 Both verses treat the height and colour of the world mountain ranges In *sūtra* 29 the Nisadha and Nīlavat mountains are dealt with Finally, *sūtra* 30 represents the closing formula

1 2 4 The critical edition

The present critical edition of the *JDSH* is based on three printed editions and twenty-three manuscripts Below both types of sources are listed under their respective abbreviated titles of reference

¹ See Fig 7, p 272

² See Fig 5 p 270

³ See Fig 4, p 269

⁴ Also Rohit

⁵ Also Svarnakūlā

1 2 4 1 The printed editions

Ed1 *Śrī-Haribhadra-Sūri-viracitā Jambūdvīpa-samgrahanī, Śrī-Prabhānanda-Sūri-viracitayā Tīkayā Samalankatā. Nyāyāmbhonidhi Śrīmad-Vijayānanda-sūrīśvara Pādacarānāmbhojacamcarikena. Bhāvapura Vāstavya Śā Ānaṃdayī Purusottamasya Dravya-sāhāyyena, Prakāśayitrī Śrī-jaina-dharma Prasāraka Sabhā - Bhāvanagar Saṃ 1972 or 1915 CE*

Ed2 Shah, M J · *Śrī Gajasāra Munī Viracita Dandaku Prakurana tathā Pū Ā Śrī Haribhadra Sūri Viracita Jambūdvīpa Samgrahanī Mahesānā Śrī Bābūlāl Jeśimgalāl Mehetā, Sam. 2054 or 1997 CE*

Ed3 *Sūri-purandara-Śrī-Haribhadra- Sūri-viracitā Jambūdvīpa(laghu)-sangrahanī Paramapūjya Ācārya-Śrī-Vijayodaya- Sūri-viracita-vrtti-sahitā Paramapūjya Ācārya Śrī-Vijaya-sūryodaya- Sūri-śāsyamunī Nandīghosa-vijayah Śrī Jaina-grantha-prakāśanasamītiḥ V1 Sam 2045 or 1988 CE*

1 2 4 2 The manuscripts

The following Mss of the *JDSH* are kept at the L D Institute of Indology, Ahmedabad

	Catalogue No	Title	folios
LD1	947	<i>Jambūdvīpasamgrahanī + Stabaka</i>	8
LD2	3916	<i>Jambūdvīpasamgrahanī + Tīkā of Prabhānanda Sūri</i>	15

The following Mss of the *JDSH* are found at the Oriental Institute of Vadodara (Baroda)

	Catalogue No	Title	folios
Brd1	1606/16233	<i>Jambūdvīpasamgrahanī</i>	6
Brd2	1607/16239	<i>Jambūdvīpasamgrahanī</i>	4
Brd3	1607/16292	<i>Jambūdvīpasamgrahanī</i>	5

The following MS of the *JDSH* was obtained from the South Asia Collection of the Universitätsbibliothek in Tuebingen, Germany¹

	Catalogue No	Title	folios
Tueb	2287	<i>Jambūdvīpasamgrahanī</i>	4

The following Mss of the *JDSH* are preserved at the in the Bhogilal Leherchand Institute of Indology, Delhi

	Catalogue No	Title	folios
Bhog1	312	<i>Jambūdvīpasamgrahanī</i>	2
Bhog2	4236	<i>Jambūdvīpasamgrahanī</i>	8
Bhog3	4237	<i>Laghusamgrahanīprakarana + Vṛtti</i>	14
Bhog4	4239	<i>Jambūdvīpasamgrahanīprakarana</i>	9
Bhog5	4240/4	<i>Samgrahanīprakarana</i>	4
Bhog6	4212	<i>Ksetrasamgrahanī</i>	3

¹ I obtained a copy thanks to Dr George Baumann of the Universitätsbibliothek. This Ms of the *JDSH* cannot be the same that Kirfel used as one of his sources for his *Kosmographie* which was kept at the Konigl. Bibliothek in Berlin since this Ms also contained the commentary of Prabhānanda (See Kirfel, p 208)

Bhog7	4217	<i>Lughusamgrahanī + Stabaka</i>	14
Bhog8	4228/1	<i>Jambūdvīpasamgrahanī + Pudgalakulaka</i>	2
Bhog9	4251/1	<i>Jambūdvīpasamgrahanī</i>	3
Bhog10	4276	<i>Lughusamgrahanī (Samghayanīsūtra) + Stabaka</i>	5
Bhog11	4281	<i>Jambūdvīpasamgrahanī</i>	3
Bhog12	4283	<i>Jambūdvīpasamgrahanīprakarana</i>	6
Bhog13	4297	<i>Jambūdvīpasamgrahanīprakarana (Jambūdīvasamghayanī)</i>	6
Bhog14	4317	<i>Jambūdvīpasamgrahanī (Jambūdīvasamghayanī)</i>	12
Bhog15	4271	<i>Lughusamgrahanī</i>	5
Bhog16	4298	<i>Jambūdvīpasamgrahanīprakarana</i>	23
Bhog17	4767	<i>Jambūdvīpasamgrahanīprakarana</i>	4

Common mistakes in the Mss of the basic text of the *JDSH* are the following. The *o*, *u* and *um* are often interchanged. The semivowel &y&, which in Jaina Mss is generally written before *a* and *ā* and not elsewhere, is often omitted. I have consequently written &y& and &ya& where required. There is often interchange of इ and ई. The *anusvāra* is frequently dropped or added. The 'ˆ' of standard Nāgarī, as for instance in 'के', is often written in the Jaina manner as 'क्'. This 'ि' is also often misplaced in the previous or next syllable. There is often confusion between च and व, ध and थ, ट and ठ, ड and ढ, त and न, प and य, म and स, छ and त्थ, दट and दठ, इड and इढ, and त्त and त्र.

I have not also included in this work a critical edition of the commentary of Prabhānanda on the *JDSH*, because I had access to two versions of this commentary only one of the printed edition Ed1 and one of the Ms LD2 I only used the Ms version of LD2 as a corrective on the printed edition of Ed1

2 Text and translation

। श्रीहरिभद्रसूरिविरचिता ।
। जम्बूद्वीपसंग्रहणी ।
। श्रीप्रभानन्दसूरिविरचितवृत्तिसहिता ।



śrī-Haribhadra-sūri-viracitā
Jambūdvīpasamgrahāṇī
śrī-Prabhānanda-sūri-viracita-vṛtti-sahitā



Summary of Jambūdvīpa
composed by the venerable Haribhadra Sūri
with a commentary composed by the venerable
Prabhānanda Sūri



नत्वा श्रीवीरजिनं संदर्शितविश्वविश्वस्तुचयम् ।
श्रीक्षेत्रसंग्रहण्या वृत्तिं कुर्वे यथाशक्ति ॥

*natvā śrī-vīra-jinam samdarśita-viśva-viśva-vastu-cayam;
śrī-Ksetrasamgrahanyā vṛttim kurve yathā-śakti*

Paying homage to the Jina, the magnificent hero, who understands the whole of reality, I compose a commentary on the venerable *Ksetrasamgrahani*¹ to the utmost of my powers

दत्तैकान्तवादिसंदोहापारसादानां गिरास्वर्गापगानादानुवादानां श्रीहरिभद्रसूरि-
पादानां कृतेर्व्याचिख्यासायां माहशस्याल्पमेधसः को ऽवकासः
तथाप्यर्थनिपुणप्रकरणरागात् स्वशक्तिमजानानो ऽप्युपचक्रमे ॥

*dattaikānta-vādi-samdohāpāra-sādānām girā-svargāpagā-
nādānuvādānām śrī-haribhadra-sūri-pādānām krter
vyācikyāsāyām mādrśasyālpamedhasah ko 'vakāśah'
tathāpy artha-nipuna-prakaranu-rāgāt sva-śaktim ajānāno 'py
upacakrame*

Is it appropriate for a man of little understanding like me to try to comment upon the [literary] product of the verses of the venerable Haribhadra Sūri, being the ultimate ruin of the mass of 'respected' absolutists² and resounding jubilantly like the

¹ For the alternative names of the *JDSH*, see 'Introduction', pp 22-23

² Anekāntavāda, 'Non-Absolutism', or 'Relativism' is the corner stone of Jaina philosophy Anekāntavāda originally centres around four ontological doctrines, viz that any real object (*vastu*) is, in an ontological perspective, existent and non-existent (*sat & asat*), eternal

heavenly Gangā'¹ Nonetheless, though I do not consider my own capacities [very high], I have started [this commentary] out of enthusiasm for a treatise [so] perfect in content.

and non-eternal (*nitya* & *anitya*), universal and particular (*sāmānya* & *viśeṣa*), and describable and indescribable (*abhilāpya* & *anabhilāpya*) According to the Jainas, other philosophical systems like Buddhism, Nyāya, Vedānta, etc adhere in some way or other to one of the alternatives exclusively (*ekānta*) and hence do so erroneously In that sense, the Jainas called their philosophical opponents 'ekānta-vādins' or 'absolutists' For details, see e.g. Mookerjee, S. *The Jaina Philosophy of Non-absolutism, A Critical Study of Anekantavada*, 2nd ed. Delhi: Motilal Banarsidass, 1978, and Matilal, B. K. *The Central Philosophy of Jainism (Anekantavada)*, Ahmedabad: L. D. Institute of Indology (L. D. series, 79), 1981. The word 'respected' is, of course, used ironically here.

¹ *gīrā-svargāpagā-nādu-anuvādānām*, lit. 'resounding (like) the roaring of the heavenly river (viz. the Gangā) with praise'. The word 'gīrā' is the instrumental singular of *gīr* 'praise' used in compound as is also in *gīrā-vrdh* 'delighting in or thriving by praise'.

SŪTRA 1

इह तावत् सूत्रकारः प्रथमं चतुरतिशयस्वरूपभगवन्नमस्कारमङ्गलाभिधायिकां
शिष्टोपदिष्टमार्गानुसरणार्थमाद्यगाथामाह -

*iha tāvat sūtra-kārah prathamam catur-atīśaya-svarūpa-
bhagavan-namaskāra-maṅgalābhidhāyikām śīstopadistu-
mārgānusaranārtham ādya-gāthām āha -*

Now at the start the author of the manual puts forward the first
verse that, in order to follow the procedure of instruction,
expresses the greeting formula to the Lord whose essence
consists of the four superior qualities¹

नमि॒य^२ जि॒णं स॒व्वहूँ^३, ज॒य^४पु॒जं^५ ज॒य^६गु॒रुं^७ म॒हावी॒रं^८ ।
जंबूदीव^१पय॒त्ये^२, वु॒च्छं^३ सु॒त्ता^४ स॒पर॒हेउं^५ ॥ १ ॥

¹ As it appears from the commentary, the four *atīśayas* of Lord Mahāvīra are 1 that He is a victor (*jina*) of the passions, etc , 2 that He is omniscient (*sarva-jñā* and *sarva-darśin*), 3 that He is an object of universal reverence (*jagat-pūjya*) and, 4 that He is a universal teacher (*jagad-guru*)

² नमिअं LD2 नमियु Bhog4 नमिऊण Bhog6 नमिअ Bhog15

³ Bhog6 reads जितमोह and omits सव्वहूँ सव्वन्नू LD2 सव्वनुं Bhog2 & 13 सव्वहूँ Bhog4, 7, 10 & 15 सव्वन्नू Bhog8, 16 & 17 सव्वन्नं LD1 & Bhog12

⁴ जग Ed1, 2 & 3, Bhog9, 10, 13 & 14

⁵ पूजं Bhog7

⁶ जग Ed1, 2 & 3, LD1, Brd1, 2 & 3, Bhog1, 7, 9, 10, 11, 13, 14, 15, 16 Both जग and जय are attested Pkt forms for Skt जगत्, I have consistently opted for जय

⁷ गुरु LD1, Brd1, Bhog6, 7, 10, 12, 13 & 16 गुरू Brd2 गुरू Bhog4, 15 & 17

⁸ महावि॒रं Brd2 माहावि॒रं Bhog2 माहावी॒रं Bhog4 & 17

*namiya jīṇaṃ savvaṇṇuṃ, jaya-pujjaṃ jaya-guruṃ
mahāvīraṃ;
jaṃbūdvīpa-paṇatthe, vucchaṃ sutṭā sa-para-hevaṃ. 1.*

(नत्वा जिनं सर्वज्ञं जगत्पूज्यं जगद्गुरुं महावीरम्। जम्बूद्वीपपदार्थान् वक्ष्ये
सूत्रात्स्वपरहेतोः ॥ १ ॥ *natvā jinaṃ sarva-jñam jagat-pūjyam
jagad-gurum mahāvīram, jambūdvīpa-padārthān vaksye sūtrāt
sva-para-hetoh 1*)

1 Paying homage to Mahāvīra, the Victor, omniscient, object of universal reverence and universal teacher, I will explain the elements of Jambūdvīpa based on authoritative manual[s⁷], for my own sake and for the sake of others.

COMMENTARY

नमिय जिण^१इत्यादि - महावीरं नत्वा जम्बूद्वीपपदार्थान् वक्ष्ये इति सम्बन्धः। तत्र कर्मविदारणादिगुणाद्वीरः। उक्तं च -

"विदारयति यत्कर्म, तपसा च विराजते।

¹ जम्बूद्वीव Ed1, 2 & 3, LD2, Brd1, Tueb, Bhog12, 16 & 17 जम्बूद्वीव Brd2 जम्बूद्वीव Bhog2 जम्बूद्वीव Bhog4, 5 & 7 जम्बूद्वीव Bhog13 & 14 जम्बूद्वीव Bhog15 जम्बूद्वीव is the regular Pkt form for Skt जम्बूद्वीप

² ययत्ते Bhog12

³ बुच्छ Bhog8

⁴ सुता LD1, Brd2 & 3, Bhog10 & 13 ससूत्ता Bhog2 सुत्तं Bhog6

⁵ सयर Brd2 सुपडि Bhog6 सपरे Bhog17

⁶ हेऊ Ed2 & 3, Bhog1, 9, 10, 13, 14 & 17 हेओ LD1 हेउ LD2, Bhog7, 15 & 16 हेओ Bhog6 Note that *-um* is, in fact, the ending of the accusative singular

⁷ The commentary mentions the *Jambūdvīpapurajñapti* and the *Ksetrasamāsa* with an 'etc' (*ādi*) added

तपोवीर्येण युक्तश्च, तस्माद्वीर इति स्मृतः ॥ १ ॥¹

ततो महांश्वासौ वीरश्च महावीरश्चरमतीर्थकरः, तं नत्वा प्रणम्य, किंविशिष्टमित्याह, रागादीनष्टादशान्तरङ्गरीन् जयत्यभिभवतीति जिनस्तं तथोक्तं, इत्यनेनापायापगमातिशयोऽपायरूपान्तरारिक्षयात्। तथा सर्वज्ञं, सर्वं जीवाजीवगतिस्थित्यादिकं जानाति वेत्तीति सर्वज्ञः, तं तथाविधं, इह ज्ञानग्रहणेन दर्शनमपि गृहीतं तेन सर्वदर्शिनमित्यपि प्रत्येतव्यं, तन्नान्तरीयकत्वात्, एतेन तु ज्ञानातिशयः सूचितः। तथा जगत्पूज्यं, अत्र जगच्छब्देन भिन्नग्रन्थिकभव्यसंज्ञिपर्याप्तपञ्चेन्द्रियग्रहः, ततो जगतः पूज्योऽर्चनीयो जगत्पूज्यं तथाप्रकारं, अनेन तु विशेषणेन पूजातिशयः। पुनः कीदृशः? जगद्गुरुं, इह जगच्छब्देन चतुदशरज्ज्वात्मकलोकपरिग्रहः, ततो जगच्चराचरं गृणाति कथयति जगद्गुरुः, तम् अनेकद्वीपसागर-सुरालयनैरयिकालयादिपूर्णजगद्वत्कारमित्यर्थो, मूककेवलिनो हि सर्वज्ञाः सर्वदर्शिनोऽपि वचनसामर्थ्याभावान्न विश्वस्वरूपं निरूपयितुमलम्भूषणवो भवन्त्यनेन तद्व्यय(व?)च्छेदाद्वचनातिशयः प्रत्यपादि। एवं गाथाद्धेन भगवन्नमस्काररूपं मङ्गलमुक्तं, अपराद्धे तु अभिधेयादीनाह - जंबूद्वीवपयत्वि²इति, जम्बूद्वीपविशेषस्तेन उपलक्षितो द्वीपो जम्बूद्वीप, उत्तरकुरुक्षेत्रे हि नीलवद्वर्षधरमात्यवद्वक्षस्कारशीतानदीनां बहुमध्यदेशभागे बहुतद्वक्षलक्षलक्षितो जम्बूद्वीपोऽस्ति, तन्नाम्नायं जम्बूद्वीपः। उक्तं च भागवत्यज्ञे -

"से केणट्ठेण भंते, एवं बुच्चइ जंबूद्वीवे दीवे? गोयमा, जंबूद्वीवेण दीवे मंदरस्स पव्वयस्स³ उत्तरेण लवणस्स दाहिणेण जाव तत्थ बहवे जंबूद्वीका जंबूद्वीका जाव उवसोहेमाणा चिट्ठंति, से तेणट्ठेण गोयमा, एवं बुच्चइ जंबूद्वीवे दीवे"³

¹ Origin of quotation untraced

² For पव्वयस्स of Ed1

³ स केनार्थेन भदन्त! एवमुच्यते, जम्बूद्वीपो द्वीपः? गौतम, जम्बूद्वीपो ननु द्वीपो मन्दरस्य पर्वतस्योत्तरेण लवणस्य दक्षिणेण यावत् तत्र बहवो जम्बूद्वीका जम्बूद्वीका यावद् उपशोभमानास् तिष्ठन्ति, स तेनार्थेन गौतम! एवमुच्यते जम्बूद्वीपो द्वीपः ॥ Quotation from the *Bhagavāi* according to the *vrtti* but I could not trace it there

इति तत्र पदार्थाः क्षेत्रपर्वतनदीवनादयो ऽभिधेयस्तुरूपाः, तान् किं करिष्यामि? इत्याह, बुच्छं वक्ष्याम्यभिधास्यामि, इहाऽस्मदर्थक्रियायोगात्सूत्रे ऽनुक्तो ऽप्यहमित्यात्मनिर्देशो ज्ञातव्यो, जम्बूद्वीपपदार्थान् वक्ष्यामि, अनेन त्वभिधेयं निगदितं, न भगवतो ऽतिशायिज्ञानमन्तरेण चक्षुरगोचरैतावत्क्षेत्र-स्वरूपप्ररूपणप्रवीणतास्तीत्यादि परप्रश्ननिराकरणायाह - सुत्त^१इति सूत्रं सिद्धान्तो गणधरादिरचितजम्बूद्वीपप्रज्ञासिद्धेश्चैतस्मात्, न स्वमत्पनुसारेण । किमर्थमेतावान् प्रयासः कियते? इत्याह - सपरहेउ^२इति, स्व आत्मा परो ऽन्यस्तयोर्हेतुर्निमित्तं तदर्थमित्यर्थ, एतेन सम्बन्धो ऽभिहितः, स च स्वपरभेदाद् द्विधा, पुनरेकैको ऽनन्तरपरंपरभेदाद् द्विधा, तत्रान्तरः कर्तुर्भव्यसत्त्वानुग्रहः^३, परस्य श्रोतुस्त्वेतदर्थोवगमो जम्बूद्वीप-विचारज्ञानरूपः, परंपरस्तु द्वयोरपि परमपदावाप्तिरिति । अभिधानं तूत्तरत्र गाथायां स्वयमेव सूत्रकारो भणिष्यति ॥ १ ॥

namīya jīṇa^१ity ādi - mahāvīram natvā jambūdvīpa-padārthān vaksye iti sambandhah. tatra karma-vidāraṇādi-guṇād vīrah uktam ca -

"vidārayati yat karma, tapasā ca virājate;

tapo-vīryena yuktaś ca, tasmād vīra iti smrtah. 1"

tato mahāms cāsau vīraś ca mahāvīraś carama-tīrthankarah, tam natvā pranumya, kim viśistam ity āha, rāgādīn astīdaśāntarangārīn jayaty abhibhavaṇīti jīnah, tam tathoktam, ity anenāpūyāpugumātīśayo 'pāya-rūpāntarāri-kṣayāt tathā sarva-jñam, sarvam jīvājīva-gati-sthity-ādikum jānāti vetṇīti sarva-jñah, tam tathā-vidham, iha jñāna-grahanena darśanam api grhītam tena sarva-darśinam ity api pratyetavyam, tan-nāntarīyakatvāt, etena tu jñānātīśayah sūcitah tathā jagat-pūjyam, atra jagac-chabdena bhinnagranthika-bhavya-samjñi-paryāpta-pañcendriya-grahah, tato jagataḥ pūjyo 'rcanīyo jagat-pūjyas taṁ tathā-prakāram,

^१ For सत्त्वानुग्रहः of Ed1

anena tu viśesanena pūjāṇṣayah ṣunah kīdrśum? jagad-gurum, iha jagac-chabdena catur-daśa-rajjv-ātmaka-loka-parigrahaḥ, tato jagac-carācaram gīnāti kathayati jagad-guruh, tam aneka-dvīpa-sāgara-surālaya-nairayikālayādi-pūrṇa-jagad-vaktāram ity artho, mūka-kevalino hi sarva-jñāh sarva-darśino 'pi vacuna-sāmarthyābhāvān na viśva-svarūpam nirūpayitum alambhūśnavo bhavanty, anena tad-vyaya(va?)-cchedūd vacanāṭṣayah pratyapādi evam gāthārdhena bhagavan-namaskāra-rūpa n mangalam uktam aparārdhe tu abhidheyādīn āha - **jaṃbuddīva-paṇṇatthi**¹iti, jambūr vrksa-viśesah, tena upalaksito dvīpo jambūdvīpa, uttarakuru-ksetre hi nīlavad-varsadhara-mālyavad-vaksakāra-śītā-nadīnām bahu-madhyu-deśa-bhūge bahu-tad-vrksa-lakṣa-laksito jambū-vrkso 'sti, tan-nūmnāyam jambūdvīpah uktam ca bhāgavaty-ange

"se keṇaṭṭheṇaṃ bhaṃte, evaṃ vuccat jaṃbūddīve dīve? goyamā, jaṃbūddīveṇaṃ dīve maṇḍarassa pavvaṃyassa uttareṇaṃ lavaṇassa dāhiṇeṇaṃ jāva tattha bahave jaṃbū-rukā jaṃbū-vannā jāva uvasohemāṇā cūṭṭhaṃti, se teṇaṭṭheṇaṃ goyamā, evaṃ vuccat jaṃbūddīve dīve"¹

iti tatra padārthāḥ ksetra-parvata-nadī-vanādayo 'bhidheyas tu rūpāḥ, tñ, kim karisyāmi? ity āha - **vucchaṃ** vaksyāmy abhidhāsyāmi, ihāśmad-arthakriyā-yogāt sūtre 'nukto 'py aham ity ātma-nirdeśo jñātavyo, jambūdvīpa-padārthān vaksyāmy, anena tv abhidheyam nigaditam na bhagavato

¹ Origin of quotation untraced Chāyā 'sa keṇārthena bhadanta' evam ucyate, jambūdvīpo dvīpah? gautama, jambūdvīpo nanu dvīpo mandarasya parvatasyottareṇam lavanasya daksinenam yāvat tatra bahavo jambū-vrkṣā jambū-varnā yāvad upaśobhamānās tiṣṭhanti, sa teṇārthena gautama' evam ucyate jambūdvīpo dvīpah

'tisāyi-jñānum antarena caksur-agocarantāvat kṣetra-svarūpa-prarūpana-pravīnatāsītī ādi para-praśna-nirākaraṇāyāha - sūtra¹ itī sūtram siddhānto ganadharādī-racita-jambūdvīpa-prajñapti-kṣetrasamāsa² ādi tasmāt, na sva-maty-anusārena kim artham etāvūn prayāsah kriyate? ity āha - sa-para-heu³ itī, sva ūtmā paro 'nyas taylor hetur nimuttam tad-artham ity artha, etena sambandho 'bhīhitah, sa ca sva-para-bhedād dvidhā, punar ekako 'nantara-parampara-bhedād dvidhā, tatrāntaraḥ kartur bhavya-sattvānugrahaḥ, parasya śrotus tv etad-arthāvagamo jambūdvīpa-vicāra-jñāna-rūpah, param-paras tu dvayor apti parama-padāv āptir ity, abhidhānam tūttaratra gāthāyām svayam eva sūtra-kāro bhūṣyati 1

1 'namiya jīṇa', etc The [basic] construction [of the sentence] is Paying homage to Mahāvīra, I will explain the elements of Jambūdvīpa A victor here arises through the qualities of throwing off karma, etc It is said

"It is taught that he who throws off karma through penance, prevails Committed to penance and vigorous exertion, that is how he becomes a victor "

[The word] 'Mahāvīra (Great Hero)' [is made up of] 'mahā (great)' and 'vīra (hero)' [Mahāvīra is] the last Ford-maker Paying homage to Him means saluting Him [The author] specifies His nature ¹ A Jina (victor) is someone who conquers or subdues the eighteen inner enemies, viz. passion, etc ² To

¹ Lit '[The author] explains how He is qualified'

² Reference is made to the eighteen kinds of sin (pāpa) here called the 'inner enemies' (antur-anga-ārt) 1 harming life (jīva-himsā), 2 untruthfulness (asatya), 3 dishonesty (adattādāna), 4 unchastity (abrahmacarya), 5 excessive love for one's own possessions or

Him so described [homage is paid] This means that He stands above death and destruction because He has destroyed the inner enemies in the form of death Next¹ [there is the word] 'sarva-jñam (omniscient)' An omniscient being knows or understands all modes and states of existence, etc of the sentient and non-sentient He [viz Mahāvīra] is of such a kind Here one must also understand that He has complete comprehension, because comprehension is obtained when knowledge is acquired since [comprehension] is inherent in that [viz knowledge] With this [the quality of His] superior knowledge is indicated Next [there is the expression] 'jagat-pūjyam (object of universal reverence)' Here the word 'jagat (world)' implies the [mass of] the intelligent fully developed five-sensed beings as can be found [as described] in different treatises² So, 'jagat-pūjyam' [means] 'object of reverence or

covetousness (*parigraha*), 6 anger (*krodha*), 7 conceit (*māna*), 8 illusion (*māyā*), 9 avarice (*lobha*), 10 over-fondness for persons or things (*rāga*), 11 hatred or envy (*dvesa*), 12 quarrelsomeness (*kleśa*), 13 slander (*abhyākhyāna*), 14 tale-bearing or calumny (*paiśunya*), 15 blaming or finding fault in others (*nindā*), 16 indulgence or lack of self-control (*raśi*), 17 hypocrisy (*māyā-mrśā*), and 18 taking or believing in false truths (*mūhyā-durśana śālya*) See Stevenson, 1970 [1915], pp 116ff

¹ 'tathā' is often used in the commentary starting a new sentence in order to indicate that an explanation already started is continued, in the sense of 'Even so , Next , And , etc '

² *bhinna-granthika-bhavya*-, lit 'present in different treatises' I take *granthika* to mean *grantha* The Jaina Canon categorizes living beings according to the number of their senses (*indriya*), their development and the possession of intelligence (*saṃjñin* or *asaṃjñin*) The five senses are sensation or touch, taste, smell, vision and hearing Living

worship for the world' He [viz Mahāvīra] is of such a kind. With this specification, [His] excellence as an object of veneration [is indicated] How is He furthermore? [He is] a universal teacher Here the word '*jagat* (universe)' implies the [whole] world characterised by the fourteen *rajjus*¹ So, a universal teacher instructs or teaches² the aggregate of all things created in the universe, animate or not He is the teacher of the entire universe, the many continents and oceans, the abodes of the gods and of the denizens of hell, etc This is the meaning [of this clause] However, omniscient beings and likewise beings with complete comprehension are silent Kevalins They are not able to describe the nature of the whole universe since they do not have the capacity to speak With this, because [He] is excluded from this³, [His] excellence in teaching is acknowledged. So, in the [first] half of the verse the benediction is expressed as homage to the Lord In the latter half [verse the author] gives the contents, etc '*jambuddīva-paṇṇatthe*'. A Jambū is a particular kind of tree

beings possess one, two, three, four or five senses They are either undeveloped or not fully developed (*aparyāpta*) or fully developed (*paryāpta*)

¹ See Fig 1, p 266

² The verb '*grnāti*' here derives from the root *gṛ* meaning 'to announce, to proclaim, to relate, etc' but also 'to teach in verses'

³ The clause '*tad-vyaya(va?)-cchedāt*' is puzzling The *tad-vyacchedāt* of LD2 is impossible Either we read '*tad-vyaya-cchedāt*' 'because [in case of Mahāvīra] there is absence of disappearance of that [capacity to speak]', or we amend to '*tad-vyavacchedāt*' 'because [in case of Mahāvīra] there is absence of this [incapacity to speak]'. Both interpretations amount, of course, to the same Mahāvīra is not an ordinary Kevalin since He preserves the capacity to speak and teach

Jambūdvīpa is the island (*dvīpa*) characterised by that [tree]. For, in the land of Uttarakuru, exactly in the middle, between the Nīlavat World Mountain range, the Mālyavat Vaksaskāra mountain range and the Śītā river there is a Jambū tree characterised by many lakhs [more] of these trees¹ This Jambū-isle (Jambūdvīpa) is named after that In the *Bhagavatī Anga* it is stated

"Why is it, Reverend, that this island is called Jambūdvīpa? Well, Gautama, Jambūdvīpa is an island where, north of Mount Mandara and south of the Lavana Ocean, so many Jambū trees, viz [trees] of the Jambū species, grow in such a lustre [that it is named after that] That is why this island is called Jambūdvīpa, Gautama!"

The elements [mentioned] here are the topics to be explained, viz the continents, the mountains, the rivers, the forests, etc These [elements will be explained] [The author] declares what he will do '*vucchaṃ*' or, 'I will explain' [or] 'explicate' Since it was intended to be useful for himself, [the author] has

¹ This Jambū tree, named 'Sudarśanā', is located in the centre of the eastern half of Uttarakuru with the Nīla(vat) mountains in the north, the round Mālyavat Vaksaskāra mountains in the east, and the Śītā river in the west It stands on a platform (*jambūpīṭha*) and is eight *yojanas* high Its root is made of diamond, its stem and branches of gold and its leaf of beryl It has fragrant blossoms looking like gems and its fruits are like ambrosia On its four raised main branches, there are palaces and on top of its stem, there is a temple (*suddhāyatana*) Here the god Anādrta, a descendant of the Garudas, dwells This central Jambū tree is surrounded by other trees of the same kind but half its size, which, in turn, are surrounded by other Jambū trees, etc For a full description, see Prabhānanda's commentary on verse 10 & 11 and Kīrfeḷ, pp 234-235

not expressed the word 'I' in his manual. So the reference to the person [of the author] himself must be conjectured [He says] 'I will explain the elements of Jambūdvīpa'. With this, the contents are defined. Except for the extraordinary knowledge of the Lord, there is not that much skill available in expounding the essentials of the world. Therefore, in order to ward off criticisms from opponents, [the author] states '*sutta*'. A *sūtra* (manual) is an authoritative treatise like the *Jambūdvīpaprājñapti*, the *Ksetrasamāsa*, etc., composed by the Ganadhara, etc. [The author composes his manual] based on that, not according to his own ideas. Why does [the author] make such an effort? He says '*sa-para-heu*'. This means myself is I, the other is another person, a reason (*hetu*) is a purpose, for the sake (*-hetoh*) of these. Herewith the construction [of the sentence] is described. This [purpose] is twofold since distinction is made between one's own person and other persons. It is again twofold because distinction [is made] between each [of the two sides] individually and both mutually. In this case, the author obtains future wisdom for his individual person while the other [party], viz. the audience, obtains understanding of its meaning in the form of deliberate knowledge of Jambūdvīpa. Finally, both together obtain spiritual perfection. In the next verse, the author of the manual will give the contents for himself only.

SŪTRA 2

इदानीमभिधेयरूपदशद्वारपुरःसरं¹ कविः प्रकरणाभिधानमाह -

idānīm abhidheya-rūpa-daśa-dvāra-purahsaram kavīh prakaraṇa-abhidhānam āha -

Now the poet gives the contents of his treatise by means of ten topics² forming its subject matter

खंडा³ १ जोअण⁴ २ वासा ३, पव्वय⁵ ४ कूडा ५ य तित्थ⁶ ६ सेदीओ⁷ ७ ।
विजय⁸ ८ दह⁹ ९ सलिलाओ¹⁰ १०, पिंडेसि¹¹ होइ¹² संघयणी¹³ ॥ २ ॥¹⁴

¹ For पुरस्सरं

² *dvāra*, lit 'door' and so also 'entry', here in the sense of 'topic'

³ खंडा Bhog15

⁴ जोअण LD2

⁵ पव्वय Bhog10

⁶ तित्थ Brd3

⁷ सेदीआ/सेदीउ(?) Bhog6 & 15 सेदीउ Brd2

⁸ विजया Bhog5 & 12

⁹ दह Ed1, LD2, Brd2 & 3, Bhog1, 4, 5, 6, 8, 12 & 15 Only दह is metrically correct

¹⁰ सलीलाओ Brd2 सलीलाउ Brd3 सलिलाओ/सलिलाउ(?) Bhog6, 8, 15 & 17

¹¹ पिण्डेसि LD1 & Bhog10 पिंडेसि Bhog2 पिण्डसि Bhog12 पिंडेसि Bhog15 पिंडिसि Bhog17

¹² होई LD1, Brd3, Bhog7 & 16 होय Bhog6, 9, 11, 13, 14 & 17

¹³ संगहणी Tueb & Bhog12 संघयणि Bhog2 संगयणी Bhog5

¹⁴ In all mss the topics are numbered The three printed sources omit the numbering Bhog15 introduces this verse with द्वारगाथा This is the first verse of sū 125 of the *Jambūdvīpapurāṇa* (JDP ed Jhaveri, p 425) खंडा १ जोअण २ वासा ३, पव्वय ४ कूडा ५ य तित्थ ६ सेदीओ ७ । विजय ८ दह ९ सलिलाओ १०, पिंडे होइ संगहणी ॥ २ ॥

*khaṇḍā 1 joṇaṇa 2 vāsā 3, pavvaṇa 4 kūḍā 5 ja tittḥa 6
sedhīo 7;
vijaya 8 ddaha 9 salilāo 10, piṇḍ'-esim¹ hoi saṃghayaṇī. 2.*

(खण्डानि योजनवर्षाणि पर्वतकूटाश्च तीर्थश्रेणयः² । विजयहृदसलिलाः पिण्ड
ए(ते)षां भवति संग्रहणी ॥ २ ॥ *khundāni yojana-varsāni parvata-
kūtās ca tīrtha-śrenayah, vijaya-hrada³-salilāh pinda e(te)sām
bhavati samgrahāṇī⁴ 2.)*

- 2 The (1) sectors, the (2) yojanas and the (3) continents, the
(4) World Mountain ranges and the (5) peaks, the (6)
fortresses and the (7) rows [of abodes], the (8) provinces, the
(9) mountain lakes and the (10) rivers, [the description of]
the sum total of these [constitute] the 'Samgrahāṇī
(Summary)'

COMMENTARY

खंडा⁵इति⁵ - तत्र खण्डानि विस्तारेण भरतप्रमाणानि, योजनानि
घनीकृतरूपाणि, वर्षाणि भरतक्षेत्रादीनि, पर्वता वैताद्यादयः, कूटानि
वैताद्यादिपर्वतशिखरःस्थितानि शृङ्गरूपाणि सिद्धायतनकूटादीनि, तीर्थानि
मागधादीनि, श्रेणयो दीर्घवैताद्वयेषु पार्श्वद्वये ऽपि विद्याधरनगराभियोगिक-
देवनिवासश्रेणयो, विजयाः कच्छादयो, हृदाः पद्मादयो महाहृदाः, सलिला
गङ्गाद्या महानद्यः । इह समास एवं कर्तव्यो योजनानि च वर्षाणि च

¹ Pkt *piṇḍ'-esim* is an irregular sandhi form of *piṇḍo + esim* or in
chāyā *pinda esām*

² For श्रेणी = सेढि < *सेटिठ for *सिटिठ < श्रिटि See Pischel, §66

³ For हृद > द्रह or दह See Pischel, §354

⁴ For संग्रहणी = संघयणी < *संघतनी See Pischel, §267

⁵ खंडेति is missing in Ed1

योजनवर्षाणि प्राकृतत्वाल्लिङ्गव्यत्यय, एवमग्रे ऽपि, नवरत्नं, तीर्थानि च श्रेणयश्च तास्तीर्थश्रेणयः,

"स्त्रीपुनपुंसकानां सहवचने स्यात्परं लिङ्गं"¹

इति वचनात्, स्त्रीत्वमेवमग्रे ऽपि विज्ञेयतं, पिण्डेसिं होइ संघयणि²इति । एषां दशानां वर्णनीय³पदार्थानां पिण्डः समवायः संग्रहणिर्भवति, पिण्डशब्दः समूहे ऽप्यस्ति⁴, यदाह हैमानेकार्थः -

"पिण्डो वृन्दे जपापुष्पे गोले बोले⁴ ऽङ्गसिंहयोर्"⁵

इति । एतानि खण्डादीनि दशापि परमार्थतः क्षेत्रमेव, तत एव निरुक्तिः, क्षेत्रं जम्बूद्वीपलक्षणं सङ्गृह्यत उपादीयते ऽनयेति क्षेत्रसंग्रहणिरवयवे समुदायोपचारात् । इमानि दश द्वाराण्यत्र प्रकरणे ऽभिधास्यन्त इति ॥ २ ॥

*khaṃḍā*¹iti - tatra khandāni vistārena bharata-pramānāni, yojanāni ghanī-kṛta-rūpāni, varsāni bharata-ksetrādīni, parvatā vaiṭādhyaḍayah, kūṭāni vaiṭādhyaḍi-parvata-śikharah-sthitāni śṛṅga-rūpāni siddhāyatana-kūṭādīni, tīrthāni māgadhādīni, śrenayo dīrgha-vaiṭādhyesu pārśva-dvaye 'pi vidyādhara-nagarābhīyogika-deva-nivāsa-śrenayo, vijayāh kacchādayo, hradāh padmādayo mahā-hradāh, sahlā gangādyā mahā-nadyah iha samāsu evam kartavyo yojanāni ca varsāni ca yojana-varsāni prākṛtatvāl linga-vyatyaya, evam agre 'pi, navaram, tīrthāni ca śrenayaś ca tāś tīrtha-śrenayah,

"strī-pum-napumsakānām saha-vacane syāt param lingam"¹ itī vacanā¹, strītvam evam agre 'pi vijñeyam *piṇḍ*²-*esiṃ hoi saṃghayaṇī*³iti esām daśānām varnanīya-padārthānām

¹ Origin of this *vacana* or *vyākaraṇa* untraced

² Ed1 वर्णनीय

³ Ed1 असि

⁴ Ed1 बोले

⁵ Origin of quotation untraced

pindah samavāyah samgrahanir bhavati, pinḍa-śabdah samūhe 'py asti, yad āha haimānekārthah -

"pindo vrnde japā-puspe gole vole 'nga-sihlayor"²

iti etāni khaṇḍādīni daśāpi paramārthataḥ kṣetram eva, tata evam niruktih, ksetram jambūdvīpa-lakṣaṇaṃ samgrhyatu upādīyate 'nayedī ksetra-samgrahanir avayave samudāyopacārāt. imāni daśa dvārāṇy utra prakarane 'bhīdhāsyantu iti 2.

2 'khaṇḍā' [etc] Among these [ten topics], sectors have the width of Bharata³ Yojanas [here] have a squared form⁴. The continents are the regions of Bharata, etc The mountain ranges are the Vaitādhya⁵, etc The mountain peaks, the Siddhāyatana peak, etc⁶, are located on the top of the Vaitādhya, etc mountains [and] have the form of a horn The fortresses are Māgadha⁷, etc The rows are the series of abodes of the

¹ Origin of this rule untraced

² *sihla* = *silhu* Origin of this metaphor untraced

³ A *khandu* or sector measures 526⁶/₁₉ yojanas in width or ¹⁰⁰⁰⁰⁰/₁₉₀ See Kurfel, p 215

⁴ Here in the *JDSH* a *yojana* is also treated as a superficial measure, viz as a square *yojana*

⁵ Vaitādhya = Vijayārdha

⁶ The Vaitādhya mountains, which with its magnificent terraces and groves are a playground for the gods, have nine mountain peaks 1 Siddhāyatana, 2. Daksīnārdhabharata, 3 Khandaprapāta(guhā), 4 Mānibhadra, 5 Vaitādhya, 6 Pūrṇabhadra, 7. Tamisra(guhā), 8 Uttarārdhabharata, and 9 Vaiśramana. See Kurfel, p 224ff

⁷ Bharata, Airāvata and all Vijayas in Mahāvīdeha have three Tīrthas or fortresses at their ocean shores or riversides Māgadhatīrtha, Prabhāsatīrtha and Varadāmatīrtha See Kurfel, p 227

Ābhīyogika¹ gods in the Vidyādhara cities on both sides of the long Vaitādhya mountains. The provinces are Kaccha, etc. The lakes are the great [mountain] lakes [viz.] Padma, etc. The waters are the great rivers [like] the Gangā, etc. Here the compound has to be analysed in the following manner 'yojanāni' and 'varsāni' constitute 'yojana-varsāni'². Since this is Prākṛit there is a change of gender [in 'varsu']³, but only at the beginning [of a compound], not elsewhere⁴. According to the rule that "*feminine, masculine and neuter can change gender in a compound word*", the feminine gender must be understood [here] in the beginning⁵ 'pim̐desiṃ hoi samghayaṇī' [description of] the sum total of these [constitutes] the 'Samgrahanī'. The sum total or the collection

¹ The Ābhīyogika (or Ābhīyogya, see Kirfel, p. 224 & Deleu, 1976, p. 220) gods are lit. the 'servants' of the Indras.

² As a *dvandva* compound.

³ The word 'varsu' is masculine in Skt. (although in older Indo-Aryan also neuter). The commentator considers it as neuter in gender. Therefore, we have 'varsāni' in his commentary, although we read 'vāsā' and not 'vāsūni' in Pkt.

⁴ Just as it is the case in Indian mathematics where the first number of a compound figure is the one most to the right, in verbal compounds the first word is what is considered to be the last one.

⁵ This sentence is puzzling. Pkt. 'vāsā', as used here in verse 2, must be plural, either of the masculine or feminine gender. Prabhānanda considers it as feminine. Skt. 'varsu' and Pkt. 'vāsa, varisa', however, are masculine, or neuter when used in the sense of a division of the earth (as in 'bharata-varsa', hence 'bharata-varsāni' in the chāyā). Skt. 'varsā' and Pkt. 'vāsā, varisā' are feminine but this only in the sense of rain.

of these ten elements to be explained is the 'Summary'. The expression '*pinda* (sum total)' is also used in the sense of 'essence'¹ as is [exemplified] in the several meanings of '*haima*'² [or] as it is said

*"In a heap of flowers of the China rose [or] in a ball of gum myrrh there is a collection of their parts as well as [they contain] their own 'incense'"*³

These ten [elements], the sectors, etc , ultimately [constitute] the world. Hence the etymological interpretation of the word the world (*ksetra*) named 'the Isle of the rose-apple tree (*jambūdvīpa*)' is summarily described or summed up by this [*Samgrahāṇī*] Hence [also the alternative title] 'Summary (*sumgrahani*) of the world (*ksetra*)', used as a *pars pro toto*⁴ These ten topics will be explained in this work here

¹ The word '*saṃūha*' means 'sum, totality' as well as 'essence'

² The word '*haima*' means 'covered with snow' as well as 'consisting or made of gold'

³ The 'essence' of the Japā flower or China rose is its incense or, as one of the definitions of 'essence' goes " what emits or diffuses a fragrant odour" The fact that the words '*japā*' and '*pinda*' are both used for the China rose may have some special significance in this context

⁴ The word '*kṣetra*' means, strictly speaking, a region, continent (= *varṣa*) or land, but it is also used to denote Jambūdvīpa in general

SŪTRA 3

अथ यथोद्देशस्तथा निर्देश इति न्यायमाश्रित्य प्रथमं गाथात्रयेण खण्डान्याह -
athu yathoddeśas tathā nirdeśa iti nyāyam āśritya prathamam
gāthā-trayena khandāny āhu -

Next, relying on the rule that an explanation has to follow the order of the enumeration, in the third verse [the author] treats the sectors first

नउअ^१सय^२ खंडाण^३, भरहपमाणेण^४ भाइए^५ लक्खे^६ ।
अहवा नउअ^७सय^८गुणे^९, भरहपमाण^{१०} हवई^{११} लक्खे^{१२} ॥ ३ ॥^१

^१ णउअ Ed2 & Ed3 नओय LD नउअ LD2, Bhog4, 7, 9, 10 नउअ/नओअ(?)

Bhog13 & 14 नउय (standard Pkt नउइ) probably from *नवत for नवति

^२ सय १९० Bhog1, 2, 5, 10 & 14 सय १९० Bhog9 & 13 सया १९० Bhog6
नउसअय Bhog16 नउयसय Bhog17

LD1 and Brd1, 2 & 3 have additionally दारं (< Skt द्वारं) at the beginning of the verse Ed2 & 3 णउअ LD2 नउअ

^३ खण्डाण Bhog12 सखण्डाण Bhog15

^४ पमाणेण/यमाणेण(?) LD2, Brd1 and Bhog15 पर(?)माणेण Bhog6 पमाणेण Bhog7 & 16

^५ भाइए LD1 & Bhog17 भाइए लक्खे is replaced by जम्बूदीवसि in Bhog6

^६ लक्खे १९० Tueb

^७ णउअ Ed2 & 3 नओय LD1 नउअ Tueb, Bhog4, 7, 10, 13, 14, 15 & 16
नउअ/नओअ(?) Bhog9

^८ सय Brd2 & 3, Bhog7 & 16

^९ गुणे १९० Bhog2 गुणे Bhog5 & 12 गुण Bhog7 & 14 गुण Bhog16

^{१०} पमाणे LD2, Bhog5, 12 & 15 पमाण Brd3, Bhog9 & 10 पमाणं Bhog7 & 16 पमाणं/पमाणो(?) Brd1 Bhog2 omits ण

^{११} हवई LD1 Brd3 omits व

^{१२} लक्ख Bhog15

***naūya-sayaṃ khaṃdāṇaṃ, bharaha-pamāṇeṇa bhāie
lakkhe;
ahavā naūya-saya-guṇaṃ, bharaha-pamāṇaṃ havaī
lakkhaṃ. 3.***

(नवति(त्यधिक)शतं खण्डानां भरतप्रमाणेन भाजिते लक्षे । अथवा
नवतिशतगुणं भरतप्रमाणं भवति लक्षम् ॥ ३॥ *navati(ty-adhika)-
śatam khandānām bharata-pramāṇena bhājite lakse; athavā
navati-śatu-guṇam bharata-pramāṇam bhavati lakṣam 3.*)

- 3 When [the diameter of Jambūdvīpa, viz one] lakh [of
yojanas] is divided with Bharata as [standard] measure, one
hundred and ninety sectors are obtained In other words, one
hundred and ninety times the measure of Bharata is one lakh
[of yojanas]

COMMENTARY

नउयसय^१इति - समस्तमपि जम्बूद्वीपं नवत्युत्तरं शतं खण्डानां
भणियमाणप्रकारेण भवतीति शेषः । क्षेत्रपर्वतविस्तारमाश्रित्य खण्डानि
ज्ञातव्यानि न पुनर्दीर्घत्वेन, यतः - धनुष्षृङ्गाकारत्वादायं भरतक्षेत्रं
लघीयस्ततः पराणि क्रमेण दीर्घतराणि यावन्महाविदेहो मध्यविभागे
योजनलक्षदैर्घ्यः । कियत्प्रमाणानि खण्डानि भवन्ति? इत्याह
भरहपमाणेण^२इत्यादि, भरतं प्रथमं वर्षं तस्य प्रमाणं मानं
षड्विंशत्यधिकपञ्चयोजनशतानि सयोजनैकोनविंशषड्भागानि, तेन भाजिते

¹ Verse 3 is introduced with दारं in LD1, Brd1, 2 & 3, Bhog7, 10, 11, 15,
16 & 17, with दारगाहा in Bhog2, with दाराणि in Bhog5 & 12, and with द्वारं
in Bhog9, 13 & 14

Bhog6 has for the second half of the verse भरहप्माणेण विहते काउडभ्यत्य
कलागुणं ॥

भागे ह्येते सति यल्लभ्यते तत्समानि खण्डानि भवन्ति । तद्यथा - जम्बूद्वीपविष्कम्भो योजनलक्षं, एक एककस्तदग्रे पञ्च शून्यानि ध्रियन्ते १०००००, एष भाज्यराशिः । भरतमानं तु प्राक् कथितं ५२६ योजन, कला ६, अयं च भागहारः, ततो लब्धं नवत्युत्तरं शतं १९०, एतानि सर्वजम्बूद्वीपखण्डानि, पुनर्विधानान्तरेण खण्डानयनायोपायमाह - अहवा^१इत्यादि, अथवा प्रकारान्तरेण भरतप्रमाणमुक्तस्वरूपं नवत्यधिकेन शतेन गुणितं जम्बूद्वीपविष्कम्भमानं लक्षयोजनरूपं भवति । तथाहि - भरतमानं ५२६ यो कला ६, एष मूलराशिर्, नवत्युत्तरं शतं च १९० गुणकारः, ततो गुणिते लब्धं योजनानि लक्षं १०००००, एतत्पुनर्जम्बूद्वीपमानमिति ॥ ३ ॥

naūya-saṣa^१iti - samastam api jambūdvīpam navaty-uttaram śatam khandānām bhaṇīsyamāna-prakāreṇa bhava^१īti śesah ksetra-parvata-vistāram āśritya khandāni jñātavyāni na punar dīrghatvena, yataḥ - dhanus-prsthākārātva^१d ādyam bharata-ksetram lughīyah, tataḥ parāni kramena dīrghatarāni yāvan mahāvīdeho madhya-vibhāge yojana-lakṣa-dairghyah kīyat-pramānāni khandāni bhavanti? ity āha bharaha-pamāṇeṇa^१ity ādi, bharatam prathamam varṣam, tasya pramānam mānam sad-vimśaty-udhika-pauṇca-yojana-śatāni sa-yojanaikona-vimśa-sad-bhāgāni, tena bhājite bhāge hrte satī yal labhyate tat samāni khandāni bhavanti tad yathā jambūdvīpa-viskambho yojana-lakṣam, eka ekakas tad-agre pañca śūnyāni dhṛīyante 100,000, esa bhājya-rāśih, bharata-mānam tu prāk kathitam 526 yojana, kalā 6, ayam ca bhāga-hārah, tato labdham navaty-uttaram śatam 190, etāni sarva-jambūdvīpa-khandāni, punar vidhānāntareṇa khandānayanāyopāyam āha - ahavā^१ity ādy, athavā prakārāntareṇa bharata-pramānam ukta-svarūpam navaty-adhikena śatena gunitam jambūdvīpa-viskambhu-mānam lakṣa-yojana-rūpam bhavati tathā hi bharata-mānam 526 yo

kalā 6, esa mūla-rāśir, navaty-uttaram śatam ca 190 gunakārah, tato gunite labdham yojanāni luksam 100,000, etat punar jambūdvīpa-mānam iti 3

3. 'nāyīya-saya' [etc] To this must be added that, in a way that will be explained [below], Jambūdvīpa contains one hundred and ninety sectors in total¹ Sectors should be reckoned with relation to the width of the continents and mountain ranges, not by [their] length Therefore, because it has the form of a bow² the continent of Bharata is the smallest From there the others enlarge gradually until Mahāvīdeha [is reached], that in its middle part has a width of one lakh of *yojanas* As to the question of the size of the sectors, [the author] answers 'bharaha-pamāṇeṇa' (the measure of Bharata), etc Bharata is the first continent Its measure or size is five hundred and twenty-six *yojanas* plus six nineteenthths of one *yojana* So, when [the whole of Jambūdvīpa] is divided into parts or portions [of $526 \frac{6}{19}$ *yojanas*], what is obtained are sectors of the same size Therefore, the diameter of Jambūdvīpa is one lakh *yojanas* There is one single number one to start with and five zeros are added This is a divisible number Now, the size of Bharata already spoken of is 526

¹ The Pkt text reads 'nauya-sayaṃ' This could be interpreted as simply 'navati-śatam' or just 'ninety hundred - 9,000' We should however understand 'navaty-adika-śatam' or 'navaty-uttaraṃ śatam' hundred **plus** ninety

² Lit 'the back of a bow'

yojanus and 6 fractions¹ This is the divisor Hence, one hundred and ninety [*yojanas*] - 190 - are obtained These are all the sectors of Jambūdvīpa Again, [the author] explains a means to calculate the [amount of] sectors in another manner 'ahavā', etc Alternatively or, in another manner, the size of Bharata as already explained, multiplied with one hundred and ninety results in one lakh of *yojanus*, being the size of the diameter of Jambūdvīpa. For, the size of Bharata is 526 *yojanas* and 6 fractions This is a cardinal number Moreover, one hundred and ninety - 190 - is the multiplier Hence, when multiplied, we obtain one lakh - 100,000 This is, again, the measure of [the diameter of] Jambūdvīpa

¹ A *kalā* is a small part of anything, any single part or portion of a whole, esp a sixteenth part In this case it cannot be a sixteenth part since 100,000 divided by 190 is 526 3157, etc or 526 and $\frac{6}{19}$

SŪTRAS 4 & 5

पुनर्मुग्धावबोधनार्थं वर्षाणि वर्षधरांश्चाश्रित्य तृतीयं प्रकरमाह -

*punar mugdhāvabodhanārthaṃ varṣāṇi varsa-dharāṃś
cāśritya trtīyam prakāram āha -*

Next, in order to instruct the ignorant, [the author] explains [the topic of the sectors] in a third manner based on the continents and the World Mountain ranges¹

अहवेग²खण्ड³ भरहे⁴, दो हिमवते⁵ य⁶ हेमवई⁷ चउरो⁸ ।
अट्ठ⁹ महाहिमवते¹⁰, सोलस¹¹ खण्डा¹² हरिवासे¹³ ॥ ४ ॥

¹ *varsa-dhara* = *varsa-dhara-parvata*, lit 'the mountains supporting the continents'

² अहविग Ed3, LD1 & 2, Bhog4, 7, 8, 9, 10, 11, 13, 16 & 17 अहविग is metrically impossible अहविगह Brd1 अहवेगं Brd2 & 3 अहविग Bhog1 अट्ठिग(?) Bhog15

³ खण्डे Ed3, Bhog4 खण्ड LD1 & 2, Brd1, Bhog9 & 13

⁴ भरहखण्ड Bhog5 भरहखंड १ Bhog12 भरहे १ Tueb, Bhog2

⁵ हिमवते Bhog9 हिमवत्ते Bhog15

⁶ अ Ed2, LD1 & 2, Brd2 & 3, Bhog4, 7 & 16 य or अ omitted by Ed3 & Bhog2 य २ Tueb & Bhog2

⁷ Brd1, ७ & 3, Bhog1, 7, 11, 15, 16 & 17 have हि in stead of हे हिमवई Bhog17 हीमवई LD1 हेमवईअ LD2 हेमवय Bhog2 & Bhog5

⁸ चउरो LD1 चउरो ४ Tueb, Bhog2 & 5

⁹ अट्ठ ८ Bhog5

¹⁰ हिमवते ८ Tueb, Bhog2 & 12 हिमवत्त Bhog7 हिमवत्ते Bhog15

¹¹ सोलस्य(?) LD2 सोलस १६ Bhog5 सोलस्स Bhog5 & 12

¹² Ed1, 2 & 3, Brd2, Bhog1, 8, 9, 12, 13, 15 & 16 have खण्डाई but this is metrically impossible खंडाई LD1 & Brd3 खण्डाउ Bhog6 ख is sometimes written as ष

¹³ हरिवासे १६ Tueb & Bhog2 हिरवासे Bhog10 हरिवाप्पो Bhog12 हहरिवासे Bhog13

बत्तीस¹ पुण² निसढे³, मिलिया⁴ तेसट्ठि⁵ बीय⁶पासेवि⁷ ।
 चउ⁸सट्ठी⁹ उ¹⁰ विदेहे¹¹, ति¹²रासि¹³पिडे¹⁴ उ¹⁵ णउय¹⁶सय¹⁷ ॥ ५ ॥
ahav'-ega-khamḍa bharahe, do himavaṃte ya hemava'i
caüro;
aṭṭha mahāhimavaṃte, solasa khamḍāi harivāse. 4.
battisaṃ puṇa nisadhe, miliyā tesatṭhi bīya-pāse vi;

¹ बत्तिसं Brd2 वत्तीसं Bhog12 बत्तिसं Bhog15 & 16

² पूण LD1 पुणं Bhog4

³ निसदहे Ed1, Bhog8, 9 & 14 निसदहे ३२ Bhog12 निसढे ३२ Tueb & Bhog2 स omitted in Bhog5

⁴ मिलिआ Bhog10

⁵ तेसट्ठी Ed3, Brd2 & Bhog14 तेसट्ठि ३६ Tueb, Bhog2, 5 & 12 तेरस्सदि(?) Bhog6

⁶ बीय Brd2 & Bhog1 बिइय Bhog5 विईय Bhog12 बिय Bhog15

⁷ वी LD1 & 2, Brd2 & 3, Bhog1 & 10 ऽवि Ed2 वि ३६ Tueb & Bhog2 पि Bhog8 & 9

⁸ चऊ LD1 चओ(?) Bhog9

⁹ सट्ठि Bhog7, 8, 9, 10, 12, 13 & 16 सिट्ठि Bhog2 सवि Bhog15

¹⁰ ओ Ed3, LD1, Brd1 & 2, Bhog1, 2, 4, 7, 9, 11, 12, 13, 14, 16 & 17 उ is often mistaken for ओ

¹¹ विदेहे ३४ Tueb, Bhog2, 5 & 12 विदेहिं Bhog13

¹² ते Bhog4 & 6

¹³ राशि LD1, Brd2 & 3, Bhog16 रासी Bhog14

¹⁴ पिण्डेण LD1, Bhog1, 7, 11 & 17 पिण्डेणन Bhog1 पीडे Bhog2 षदेण Brd2 & 3 पिण्डेहिं Ed3 पिण्डे Bhog9 & 10 पिण्डेण Bhog16 पिंदि Bhog13

¹⁵ Omit उ Ed3, LD1, Brd2 & 3, Bhog7, 11, 16 & 17 Have य or अ (= च) in stead of उ (= तु) Tueb, Bhog5, 6, 9, 10, 12, 13 & 14 उ Bhog8 उ and following न interchanged in Bhog1

¹⁶ णउअ Ed2, Bhog4, 7 & 16 नउय LD2, Brd1 & 2, Tueb, Bhog5, 6, 8, 11, 12 & 17 नउअ Bhog10, 13 & 14 नओ(?)य LD1 नओ(?)अ Bhog9

¹⁷ सय Bhog1 & 11 सय १९० Tueb, Bhog5 & 6

caṁṣaṭṭhī u videhe, ti-rāsi-piṇḍe u ṇaīya-sajaṃ. 5.

(अथैकखण्डं भरते द्वौ हिमवन्ते च हैमवति चत्वारि । अष्टौ महाहिमवन्ते षोडश खण्डानि हरिवषम् ॥ ४ ॥ द्वात्रिंशत् पुनर्निषेधे मिलितास्त्रि-
षष्टिर्द्वितीयपार्श्वे ऽपि । चतुःषष्टिस्तु विदेहे, त्रिराशिपिण्डे तु नवति-
(त्यधिक)शतम् ॥ ५ ॥ *athavaika-khaṇḍam bharate dvau himavante ca haimavate catvāri, aṣṭau mahā-himavante sodaśa khandāni hari-varsam. 4 dvātriṁśat punar nisedhe mūlītās trisaṣṭir dvitīya-pārśve 'pi, catuh-sastis tu videhe tri-rāsi-piṇḍe tu navati(ty-adhika)śatam 5*)

4-5 Or, there is one sector in Bharata, two in Himavanta and four in Haimavata In Mahāhimavanta, there are eight sectors and sixteen in Harivarsa Further, thirty-two in Nisadha [while] sixty-three are found on the other side Sixty-four are in Videha Therefore, in total there are one hundred [and] ninety [sectors]

COMMENTARY

अहव^१इत्यादि^१ - अथवेति विकल्पान्तरे, भरतनाम्नि क्षेत्रे^२ एकमेकसंख्याकं खण्डं भवतीत्यादि, शेषो ऽध्याहार्यः, खण्डप्रमाणत्वात्तस्य । यदुक्तं -

"पंच सये छव्वीसे, छच्च कला वित्थइ भरहवासं ।"^३

^१ LD2 adds 'बत्तीसमिति'

^२ LD has 'भरते, भरतनाम्नि क्षेत्रे ' in Bharata, in the continent named Bharata

^३ बृहत्क्षेत्रसमास २९ (BKSJ, p 62), fully

पंच सए छव्वीसे, छच्च कला वित्थइ भरहवासं ।

दस सय बावन्नहिया, बारस य कलाओ हिमवते ॥

इति, तथा दो हिमवति¹इति² - हिमवति² वर्षधरे द्वे द्विसंख्ये खण्डे भवतः । यतो भरतक्षेत्रात् पराणि वर्षधरवर्षाणि क्रमेण द्विगुणद्विगुणविस्ताराणि । तदुक्तं

"भरहरेवयप्पभिइ, दुगुणा दुगुणा य होइ विक्खंभो³ ।

वासावासहराणं, जाव य वासं विदेहं ति ॥ १ ॥"⁴

तथा हेमवइ चउरो⁵इति - हैमवते द्वितीये क्षेत्रे चत्वारि चतुःसंख्याकानि खण्डानि । अट्ठ⁶इत्यादि - महाहिमवति द्वितीये वर्षधरे ५० खण्डानि । हरिवर्षे तृतीये क्षेत्रे षोडश खण्डानि । तथा बत्तीसम्⁷इति - निषेधे तृतीयवर्षधरे पुनर्द्वात्रिंशत् खण्डानि भवन्तीति सर्वत्र सम्बध्यते । इति महाविदेहव्यतिरिक्तेषु दक्षिणदिग्वर्त्तिषु वर्षवर्षधरेषु सर्वमीलने त्रिषष्टिखण्डानि जातानि । इदानीमुत्तरदिग्व्यवस्थिततदक्षेत्रवर्षधरखण्डानि निरूपयति - मिलिया⁸इत्यादि, एवमेव मिलितानि समुदितानि त्रिषष्टिः खण्डानि द्वितीयपार्श्वे ५पि भवेयुस्तद्यथा - एकं खण्डमैरवते, द्वे शिखरिगिरौ, चत्वारि हैरण्यवतक्षेत्रे, अष्टौ रुक्मिपर्वते, षोडश रम्यकक्षेत्रे, द्वात्रिंशत्तु नीलवति वर्षधर इति । चउसट्ठी⁹इत्यादि - इह पदैकदेशे ५पि पदसमुदायोपचाराद्विदेह इति महाविदेहे सर्ववर्षवर्षधरमध्यवर्त्तिनि क्षेत्रे चतुःषष्टिः खण्डानि भवन्ति । एतावता सर्वसंख्यया किं जातमित्याह - तिरासि¹⁰इत्यादि त्रयश्च ते राशयश्च त्रिराशयस्तेषां पिण्डः समूहः, यद्वा त्रयाणां राशीनां समाहारस्त्रिराशिस्तस्य

(पञ्चशतानि षट्विंशति [अधिकानि] षट् च कला विस्तृतं भरतवर्षम् । दश शतानि द्विपञ्चाशदधिकानि द्वादश च कला हिमवति ॥ २९ ॥)

¹ Read हिमवते

² LD2 हेमवति

³ Ed] विक्खंभे

⁴ बृहत्क्षेत्रसमास २७ (BKSJ, p 60)

भरहरेवयप्पभिइ, दुगुणा दुगुणा उ होइ विक्खंभो ।

वासावासहराणं, जाव य वासं विदेहं ति ॥ २७ ॥

(भरतैरावतप्रभृति द्विगुणो द्विगुणस्तु भवति विष्कम्भः । वर्षवर्षधारणं यावच्च वर्षं विदेह इति ॥ २७ ॥)

पिण्डस्तस्मिन्, तुः पुनरर्थे, नवत्यधिकं शतं खण्डानि स्युरिति गाथाद्वयार्थः ॥
४-५ ॥

*ahavā[^]ity ādi - athaveti vikalpāntare, bharata-nāmnī kṣetre
ekam eka-samkhyākuṃ khaṇḍaṃ bhavati[^]ity ādi, śeso
'dhyāhāryah, khaṇḍa-pramāṇatvāt tasya yad uktam:*

*"pañca-saṃe chavvise, chac ca kalā vitthaḍaṃ bharaha-
vāsaṃ"¹*

*iti. tathā do himavaṃte[^]iti - himavati varsa-dhare dve dvi-
samkhye khaṇḍe bhavataḥ yato bharata-ksetrāt parāṇi varsa-
dhara-varsāni krameṇa dviguṇa-dviguṇa-vistārāni tad uktam*

*"bharah'-eravaya-ppabhī, du-guṇā du-guṇā ja hoi
vikkhaṃbhe;*

vāsā-vāsa-harāṇaṃ, jāva ja vāsaṃ videhaṃ ti. 1"²

*tathā hemavai caūro[^]iti - himavate dvitīye ksetre catvāri
catuh-samkhyākāni khaṇḍāni aṭṭha[^]ity ādi - mahāhimavati
dvitīye varsa-dhare 'stau khaṇḍāni harivarse tṛtīye ksetre
sodaśa khaṇḍāni tathā battisam iti - nisedhe tṛtīya-varsa-
dhare punar dvātrimsat khaṇḍāni bhavanīti sarvatra
sambadhyate iti mahāvīdeha-vyutiriktesu dakṣiṇa-dig-vartisu*

¹ BKSJ, verse 29, p 62, fully

*pañca-sae chavvise, chac ca kalā vitthaḍaṃ bharaha-vāsaṃ;
dasa saya bāvann'ahiyā, bārasa ja kalāo himavante. 29.*

*(pañca-śatāni sat-vimsati(-adhikāni) sac ca kalā vistrīam bharata-
varsam, daśa śatāni dvi-pañcāśad-adhikāni dvādaśa ca kalā himavati
29)*

² BKSJ, verse 27, p 60

*bharah'-Eravaya-ppabhī, du-guṇā du-guṇo u hoi vikkhaṃbho;
vāsa-vāsa-harāṇaṃ, jāva ja vāsaṃ videha ti. 27.*

*(bharatairāvata-prabhī dvi-guṇo dvi-guṇas tu bhavati viskambhah,
varsa-varsa-dhāranam yāvaca ca varsam videha iti 27)*

varsa-varsa-dhariesu sarva-mīlane tri-saṣṭi-khaṇḍāni jātāni
 idānīm uttara-dig-vyavasthita-tad-ksetra-varsa-dhara-
 khandāni nirūpayati miliyā¹ity ādi, evam eva mūlātāni
 samudītāni tri-sastih khandāni dvitīya-pārśve 'pi bhaveyuh,
 tad yathā ekam khandam airavate, dve śikhari-girau, catvāri
 hairanyavatu-ksetre, astau rukmi-parvate, sodaśa ramyaka-
 ksetre, dvātriṃśat tu nīlavatī varsa-dhara iti caūsaṭṭhi¹ity ādi
 - iha padaiku-deśe 'pi pada-samudāyopacārād videha iti
 mahāvīdehe sarva-varsa-varsa-dhara-madhyu-vartini ksetre
 catuhsastih khandāni bhavanti etāvatā sarva-samkhyayā kim
 jātam ity āha - tīrāsi¹ity ādi, trayaś ca te rāsuyaś ca tri-
 rāsayas tesām pindah samūho, yadvā trayānām rāśīnām
 samāhārus tri-rāsis tasya pindah, tasmin, tuh punar arthe,
 navaty-adhikam śatam khaṇḍāni syur iti gāthā-dvayārthah 4-
 5

4-5 'ahavā', etc [The word] 'athavā (otherwise)' [is used to indicate] an alternative In the land named Bharata there is one, i.e. amounting to one, sector, etc The [size of] the rest [of the continents and World Mountain ranges] has to be supplied based on the measure of the sector of that [continent]. It is said

"The continent of Bharata has a size of five hundred twenty-six and six fractions [$526 \frac{6}{19}$]"¹

Next 'do himavaṃti' In the World Mountain range of Himavat there are two, i.e. the number of two, sectors From

¹ BKSJ, verse 29, p. 62, translated in full "The continent of Bharata has a size of five hundred twenty-six and six fractions Himavat [measures] one thousand fifty-two and twelve fractions".

there on, from the continent of Bharata onwards, the other World Mountain ranges and continents are successively doubled in size It is said.

"Starting from Bharata and Airāvata onwards the width is doubled each time, continent and World Mountain range, the one after the other, until the continent of Videha [is reached]".

Next '*hemavai caūro*'. In Haimavata, the second continent, there are four, i.e. amounting to four sectors [Next] '*aṭṭha*' etc. In Mahāhimavat, the second World Mountain range, there are eight sectors In Harivarṣa, the third continent, there are sixteen sectors Next '*battisaṃ*', etc In Nisadha, the third World Mountain range, there are thirty-two sectors All are connected in the same manner So, when all continents and World Mountain ranges located in the southern region except Mahāvīdeha are reckoned together, sixty-three sectors are obtained Now the sectors of the World Mountain ranges and their continents located in the northern region are considered. '*miliyā*', etc In exactly the same manner sixty-three sectors can be reckoned or considered in the second hemisphere also, viz one sector in Airavata¹, two in the Śikharin mountain range, four in the continent of Hairanyavata, eight in the Rukmin mountain range, sixteen in the continent of Ramyaka and thirty-two in the Nīlavat World Mountain range [Next] '*caūsattṭhi*', etc In Mahāvīdeha - or in Videha [as it is called] here because it is used as an abbreviation² - the continent lying in the middle of all World Mountain ranges and continents,

¹ For Airāvata

² *padaika-deṣe 'pi pada-samudāyopacārāt*, lit 'because one single word can be used for a collection of words'

there are sixty-four sectors. [The author] explains how such a total number is produced: '*tirasi*', etc 'Three' and 'figures' [make up] 'three figures' The collection or aggregate of these or the sum of three figures is the 'sum of three' In that [collection is meant here] The word '*tu* (however)' is used in the sense of '*punar* (again)' [So, in total] there must be one hundred and ninety sectors. This is the meaning of the two verses.

SŪTRA 6

अथ जम्बूद्वीपे योजनपरिमाणानि खण्डानि कियन्ति भवन्ति? इत्यादिकं
घनीकृतयोजनद्वारं गाथापञ्चकेनाह -

*atha jambūdvīpe yojana-parimānāni khaṇḍāni kīyanti
bhavanti? ity ādikam ghanī-kṛta-yojana-dvāraṃ gāthā-
pañcakenāha -*

Next, in the fifth verse [the author] treats the topic of the
square *yojanas*, starting with the question how many sectors
Jambūdvīpa contains, measured in *yojanas*, etc.:

जोयण¹परिमाणाई², समचउरंसाई³ इत्य⁴ खण्डाई⁵ ।
लखस्स⁶ य परिहीए⁷, तप्पाय⁸ गुणे⁹ य¹⁰ हुतेव¹¹ ॥ ६ ॥¹²

¹ जोअण LD1 & Tueb

² परिमाणई Ed3 & LD1 परिमाणाई LD2 & Brd2, परिमाणाई Brd3, Bhog12 & Bhog13, परिमाणाई Bhog2 & 11

³ Only Brd1 & 2, Bhog4, 10, 12 & 13 have the metrically correct
चउरंसाई चतुरंसाई Ed1 चउरंसाई Ed2 & 3, LD2, Tueb, Bhog1, 2, 5, 6, 8, 9,
11, 14, 15 & 16 चतुरंसाई Brd3 चोरंसाई LD1 चउरंसाई Bhog7 चउरंसाई
Bhog17

⁴ इय Brd3 इत्य Bhog7

⁵ खण्डाई Brd2 खण्डाओ(?) Bhog6 खण्डाई Bhog12

⁶ लखस्स Brd2, Bhog4 & 13 लखस्सु(?) LD1 लखस्स Bhog12

⁷ परिहीए Brd2 & 3, Bhog2, 9, 10, 13, 14 & 15 परिहीर(?) Bhog6

⁸ तप्पाय Brd3 तप्पये Bhog9

⁹ गुणेण Ed2, Bhog12 गुणे LD1 गुणि Bhog14

¹⁰ Ed1 suggests ते for य Bhog12 omits य

¹¹ हुतेव LD1, Brd1, Bhog1, 5, 6, 8, 11, 12, 15 & 16 हुतेव १५००० Tueb

¹² Verse 6 begins with द्वारं १ or २(?) in Bhog2 & 5, with द्वारं १ or २(?) in
Bhog12 & 14, with द्वारं in Bhog9, with द्वारं in Bhog10, and with द्वारं २ in
Bhog15

*joyāṇa-parimāṇāiṃ, sama-caṭuraṃsāiṃ ittha khaṃḍāiṃ;
lakkhassa ya parihiṇe, tap-pāya-guṇe ya huṃt'-eva. 6.*

(योजनप्रमाणानि समचतुरस्राण्यत्र खण्डानि । लक्षस्य च परिधेस्तत्पादगुणिते च भवन्त्येव ॥ ६ ॥ *yojana-pramāṇāni sama-caturasrāṇy atra khandāni, laksasya ca paridhes tat-pāda-gunite ca bhavanty eva. 6*)

6 Sectors are congruent squares here with the size of one *yojana* [Take a circle] of one lakh [*yojanas* in diameter] and multiply the circumference with the quadrant of that [diameter] Exactly [that many square *yojanas*] constitute [the surface area of Jambūdvīpa]¹

COMMENTARY

जोयण^१इति - खण्डप्रमाणमजानानं शिष्यं प्रति गुरुस्तत्प्रमाणमाचष्टे - अत्रास्मिन् जम्बूद्वीपे प्रक्रान्तप्रकरणे वा घनीकृतयोजनपरिमाणानि समचतुरस्राणि^२ खण्डानि योजनानि भण्यन्ते । समास्तुल्यप्रमाणाश्चत्वारो ऽस्त्राः कोटयो येषां तानि तथोक्तानि । तथाहि, कल्पनाय किल कश्चिद् देवः सकलमपि जम्बूद्वीपं योजनप्रमाणेष्टिकाचितं करोति, प्रतरविस्तारेण तत्प्रमाणा यावन्तीष्टका भवन्ति तावन्त्येव योजनखण्डानि भवेयुः । तदानयनाय करणमाह - लक्षस्वस्स^३इत्यादि, लक्षस्येति योजनलक्षणप्रमाणं वृत्तक्षेत्रं तस्य परिधिर्बाह्यपरिमण्डलं भणियमाणप्रमाणं तस्य तप्पायगुणे^३इति^३, तस्य लक्षस्य यः पादश्चतुर्थो ऽशः पञ्चविंशतिसहस्ररूपस्तेन गुणो गुणकारस्तस्मिन्

¹ Therefore, the surface area of a circle is the circumference multiplied by one quarter of the diameter

² समचतुरस्राणां Ed1

³ तप्पायगुं ति Ed1

कृते सति, चः समुच्चये, किं भवतीत्याह - य हुति¹इति¹ प्राकृतत्वाल्लिङ्गव्यत्ययः। ततस्तानि योजनपरिमाणानि खण्डानि भवन्ति संपद्यन्ते। तथाहि लक्षस्य परिधौ पञ्चविंशत्या सहस्रैर्गुणिते वाञ्छिताङ्को लभ्यत इति भावः, स चोत्तरत्र प्रपञ्चेन भणिष्यति ॥ ६ ॥

joyāṇa[^]-itti - khaṇḍa-pramānam ajānānam śiṣyam prati gurus tat-pramānam ācaṣṭe utrāsmiṁ jambūdvīpe prakrānta-prakaraṇe vā ghaṇī-kṛta-yojana-parimānāni sama-caturasrāṇi khaṇḍāni yojanāni bhaṇyante samās tulya-pramānās catvāro 'srāḥ koṭayo yesām tāni tathoktāni tathā hi, kalpanāya kila kaścīd devah sakulam api jambūdvīpaṁ yojana-pramāneṣṭikā-citum karoti, pratara-vistārena tat-pramānā yāvanfīṣṭakā bhavanti tāvanty eva yojana-khaṇḍāni bhaveyuh tad-ānayanūya karanam āha - lakkhassa[^]ity ādi, laksasyeti yojana-laksana-pramānaṁ vṛtta-ksetraṁ tasya paridhīr bāhyu-parimandalam bhaṇiṣyamāna-pramānaṁ tasya tap-pāya-guṇe[^]iti, tasya laksasya yah pādaś caturtho 'mśah pañca-viṁśati-sahasra-rūpas tena guno guna-kāras tasmiṁ kṛte sati, caḥ samuccaye, kim bhavaṁfity āha - ya huṁti[^]iti, prakṛtatvāl linga-vyatyayah tatas tāni yojana-parimānāni khaṇḍāni bhavanti sampadyante tathā hi laksasya paridhau pañca-viṁśatyā sahasrair guṇite vāñchitāṅko lubhyata iti bhāvah, sa cottarutra prapañcena bhaṇiṣyati. 6.

6 'joyāṇa' [etc] The teacher in front of his pupil who does not know the measure of a sector explains its size Here in Jambūdvīpa or here in the treatise in question congruent squares with the size of one square *yojana* are called sectors [or simply] *yojanas* The [forms] of the same size, possessing

¹ तेहुति ति Ed1

the same four corners or angles, are defined as such. For, suppose a god constructs the whole of Jambūdvīpa as a heap of bricks of the size of one *yojana*. As many bricks there are of that size spread out all over, exactly that many sectors of one [square] *yojana* there would be [The author] explains the way to calculate this: '*lakkhassa*', etc or '*laksasya*' [Take] a circular field measuring one lakh of *yojanas* [Then take] the circumference or the outer perimeter of that [Take] the measure mentioned, [and] the '*tap-pāya-guṇa*' of that, viz the quadrant or the fourth part of that, being twenty-five thousand [Take] the coefficient of that as the multiplier When this is done - '*ca* (and)'¹ is used in conjunctive sense - what do we have? [The author] says '*te*² *huṃti*' There is a change of gender [here] since this is Prākṛit Therefore, these sectors are measured out or assessed in [square] *yojanas* For, the sense is when the circumference is multiplied with twenty-five thousand lakhs, the required number is obtained This will be explained in detail below

¹ *ya* in the Pkt text

² The Pkt '*te*' found in the commentary is absent in the basic text It stands for Skt '*khandāṇi*' that explains the subsequent remark since '*te*' is a nominative masculine plural, while '*khandāni*' is a nominative neuter plural

SŪTRA 7

अधुना यदुक्तं लखस्स य परिहीए^१इति परिधेर्नापकीर्तनं तस्यानयनाय
करणगाथामाह - विक्खम्भ^२इति ।

*adhunā yad uktam lakhassa ya parihīe¹iti paridher
nāpakīrtanaṃ tasyānayanāya karaṇa-gāthām āha
vikkhaṃbha²iti*

Now, [since] in the expression 'lakhassa ya parihīe'¹ the
[actual size of the] circumference is not mentioned, [the
author] formulates the verse in which the way to calculate it is
given 'vikkhaṃbha' [etc]

विक्खम्भ^२वग्ग^३दह^४गुण^५, करणी^६ वट्टस्स^७ परिओ^८ होइ^९ ।
विक्खम्भ^{१०}पाय^{११}गुणिओ^{१२}, परिओ^{१३} तस्स^{१४} गणिय^१ पर्य^२ ॥ ७ ॥^३

¹ See sū 6, pp 57ff

² विक्खम्भ LD1

³ वग्ग LD1, Bhog15 & 17

⁴ दह Bhog15

⁵ गुण LD1 गुण Bhog4

⁶ करिणी Ed1, 2 & 3, LD2, Brd1 & 3, Bhog9, 14 & 15 करिणि Bhog2
करणि Bhog4 करण Bhog5 & 12

⁷ वट्टस्स LD1 वट्टस Brd2 & 3, Bhog8 वटस Bhog6

⁸ परिउ Bhog6, 8 & 12 परिरी Bhog9 परिरो Bhog10 परिसे Bhog15

⁹ होई LD1, Brd3, Bhog2, 6, 11, 13 & 17 सोऊ Bhog5 हीइ Bhog9 सोइ
Bhog12 होई Bhog15

¹⁰ विक्खम्भ Brd2 विखम्भ Bhog17

¹¹ पाय Bhog12

¹² गुणीओ Brd2 & 3, Bhog1, 6, 8, 9, 10, 13, 14 & 16 गुणी LD1 गुणिउ
Bhog15 गुणीउ Bhog17

¹³ परिउ Bhog15 & 17

¹⁴ तस Bhog17

**vikkhaṃbha-vagga-daha-guṇa,-kariṇī vaṭṭassa parirao hoi;
vikkhaṃbha-pāya-guṇio, parirao tassa gaṇīya-payaṃ. 7.**

(विष्कम्भवर्गदशगुणकरणी वृत्तस्य परिरयो भवति । विष्कम्भपादगुणितः
परिरयस्तस्य गुणितपदम् ॥ ७ ॥ *viskambha-varga-daśa-guṇa-*
karanī vṛttasya parirayo bhavati, viskambha-pāda-guṇitah
parirayas tasya gaṇita-padam 7)

7 The circumference of a circle is the square root of ten times the square of the diameter Its surface area is the circumference multiplied with a quarter of the diameter

COMMENTARY

विष्कम्भ^१इति - इह जम्बूद्वीपपरिधिना प्रयोजनं, स च वेदिकाशिरःकट-
कजालकबाह्यादिग्भागवर्त्ती ग्राह्यो, ऽतो मूले द्वादशयोजनानि पृथुला वेदिका
तस्याश्च मध्यान्यष्टौ योजनानि जम्बूद्वीपमध्ये^२ ज्ञातव्यानि, योजनचतुष्टयमानो
बाह्यप्रदेशो लवणसमुद्रमध्ये गण्यते विष्कम्भ^३इत्यादि विष्कम्भो
विस्तारस्तस्य वर्गस्तावतैव गुणनं, यथा चत्वारश्चतुर्भिर्गुणिताः षोडश
भवन्तीत्यादि स च दशगुणो दशकेन गुणितस्तस्य करणिविषमसमेत्यादिना
वर्गमूलानयनतं एनं कृते किं भवति? इत्याह - वट्टस्स^४इत्यादि, वृत्तस्य
वर्तुलक्षेत्रस्य परिरयः परिधिर्भवति स्यात् । विष्कम्भस्य पादेन चतुर्थांशेन

^१ गणिअ LD2 गणीय Bhog16 गणीयं Bhog17

^२ पय LD1, Bhog6, 9 & 15 प is written twice in Bhog10 and omitted in Bhog12

^३ This is the same as verse 7 of Chapter I of the बृहत्संस्मृतिसमास The metre, however, is defective in the 4th foot of the second half verse where a short syllable is missing

^४ Ed1 जम्बूद्वीपे

गुणितः सन् परिरयो गणितपदं भवति । किञ्च सर्ववृत्तक्षेत्राणां परिधिगणितपदयोरानयनायायमेव करणविधिरिति गाथाक्षरार्थः । भावार्थस्त्वयं यथा - जम्बूद्वीपस्य विष्कम्भो योजनलक्षमानः, तत एको न्यस्यते तदग्रे, पञ्च शून्यानि १०००००, तस्य वर्गो विधीयते एकवत्स्याग्रे दशशून्यानि १००००००००० पुनर्दशगुणने एकशून्यवृद्धिः १००००००००००० एतस्य राशेर्मूलमेतदार्याद्वयानुसारेणानेतव्यं, यथा -

"विषमात्पदतस्त्यक्त्वा वर्गस्थानच्युतेन मूलेन ।

द्विगुणेन भजेच्छेषं लब्धं, विनिवेशयेत् पन्त्याम् ॥ १ ॥

तद्वर्गं संशोध्य द्विगुणीकुर्वीत पूर्ववल्लब्धतं ।

उत्सार्य ततो विभजेत्, शेषं द्विगुणं कृतं दलयेत् ॥ २ ॥"

ततो लब्धाङ्कस्य छेदराशिः, षट् लक्षाणि, द्वात्रिंशत्सहस्राणि, चत्वारि शतानि, सप्तचत्वारिंशदधिकानि ६३२४४७, एतानि च प्रान्तवर्त्तिसप्तकं मुक्त्वा सर्वाण्यर्द्धीक्रियन्ते ततो जातानि त्रीणि लक्षाणि षोडश सहस्राणि द्वे शते सप्तविंशत्यधिके ३१६२२७, शेषमुपरीदमुद्धरति चत्वारि लक्षाणि, चतुरशीतिसहस्राणि, चत्वारि शतानि, एकसप्तत्यर्गलानि ४८४४७१, अमूनि च योजनानि, गव्यूतं योजनस्य चतुर्थाशः, ततश्चतुर्भिर्गुणितानि जाता एकोनविंशतिलक्षाः, सप्तत्रिंशत्सहस्रा, अष्टौ शतानि, चतुरशीति युतानि गव्यूतानां १९३७८८४, ततश्छेदराशिना षड्लक्षादिना नवरमन्तयसप्तकमपि द्विगुणं कृत्वा भागे हते लब्धं गव्यूतत्रितयं, शेषमिदमुपरिष्ठात्तिष्ठति, चत्वारिंशत्सहस्राणि, पञ्चशतानि, द्वाविंशत्यधिकानि ४०५२२, एकेन गव्यूतेन धनुःसहस्रद्वयं भवति, तावता च गव्यूतरूप उद्धरितराशिर्गुण्यते, तद्यथाग्रे शून्यत्रयं दत्वा मूलराशिर्द्विगुणो विधीयते, जाता अष्टौ कोटयो दशलक्षाश्चतुश्चत्वारिंशत् सहस्राः ८१०४४०००, पूर्वोक्तच्छेदराशिना भागो ह्रियते लब्धमष्टाविंशत्यधिकं धनुःशतं १२८, शेषमिदमुपरिधनरूपं तिष्ठति । एकोननवतिः सहस्राण्यष्टाशीत्यधिकान्यष्टौ शतानि ८९८८८, ततो ऽङ्गुलानयनाय षण्णवत्या एकस्य गुणकारे दत्ते जातानि षडशीतिलक्षाण्येकोनत्रिंशत्सहस्राणि द्वे शते ऽष्टचत्वारिंशदधिके ८६२९२४८ प्राक्तनरीत्या छेदराशिमधो विहाय भागे हते लब्धानि त्रयोदशाङ्गुलानि १३,

¹ Quotation untraced, but also found in the commentary on the बृहत्क्षेत्रसमास (BKSJ, verse 7, p 30)

उपरीदमवशिष्यते, चत्वारि लक्षाणि, सप्त सहस्राणि, षट्चत्वारिंशदधिकानि त्रीणि शतानि ४०७३४६, अर्द्धांगुलानयनाय एष राशिर्द्विगुणीक्रियते, जातान्यष्टौ लक्षाणि, चतुर्दश सहस्राणि, षट्शतानि, द्विनवत्यर्गलानि ८१४६९२, प्राक्तनेन च्छेदराशिना भक्ते लब्धमर्द्धमङ्गलं, शेषमुद्धरति, एका लक्ष, द्यशीतिः सहस्राणि, द्वे शते अष्टात्रिंशदधिके १८२२३८, एष जम्बूद्वीपस्य परिधिरिति ॥ ७ ॥

*vikkhaṃbha*¹ - *īha jambūdvīpa-paridhinā prayojanam, sa ca vedikā-śīrah-kataka-jālaka-bāhya-dig-bhāga-varitī grāhyo, 'to mūle dvādaśa-yojanāni prthulā vedikā tasyās ca madhyāny astau yojanāni jambūdvīpa-madhye jñātavyāni, yojana-catustaya-māno bāhya-pradeśo lavana-samudra-madhye ganyate viskambha*¹*ity ādi viskambho vistāras tasya vargas tāvataiva gunanam, yathā catvāraś caturbhir gunitūh sodaśa bhavanīty ādi sa ca daśa-guno daśakena gunitas tasya karanir visama-samety ādinā varga-mūlānayanam, evam krte kiṃ bhavati? ity āha - vaṭṭassa*²*ity ādi, vrittasya vartula-ksetrasya parirayah*² *paridhir bhavati syāt viskambhasya pādena caturthāmsena gunituh san parirayo ganita-padam bhavati kiñca sarva-vritta-kṣetrānām paridhi-ganita-padayor*

¹ Originally, this must have been a reference to the Pkt word occurring in the verse. So, most probably '*vikkhaṃbha*' for '*viskambha*'

² *pariraya* is attested as a Pkt word, not as a Skt word, although the *Pāia-sadda-mahannavo*, H T Seth (1963) gives the Skt *chāyā* as *pariraya*. It is a synonym of *paridhi*. **pariraya* probably derives from **pari-ri* or *-rī*. The root *ri* / *rī* means 'to let go', etc. Compare this with *rīti* derived from *ri* / *rī* in the sense of 'course, line, boundary', etc. **pari-riya* would then mean something like 'the boundary around something' or 'perimeter'.

ānayanāyāyam eva karana-vidhir iti gāthākṣarārthaḥ.
bhāvārthas tv ayam yathā jambūdvīpasya viskumbho yojana-
laksā-mānāḥ, tata eko nyasyate tad-agre, pañca śūnyāni
100000, tasya vargo vidhīyate ekakasyāgre daśa-śūnyāni
10000000000 punar daśa-gunane eka-śūnya-vrddhiḥ
100000000000 etasya rāśer mūlam etad
āryādvaya¹anusārenānetavyam, yathā.

"viśamāt padatas tyaktvā varga-sthāna-cyutena mūlena,
dvi-guṇena bhajec cheṣam labdham viniveśayet punktyām

1

tad-vargam samśodhya dvi-guṇī-kurvīta pūrva-val labdham,
utsārya tato vibhajet śeṣam dvi-gunam kṛtam dalayet 2 "
tato labdhānkasya cheda-rāśiḥ, sat laksāni, dvātrimśat-
sahasrāni, catvāri śatāni, sapta-catvārimśad-adhikāni.
632447, etāni ca prānta-vartī-saptakam muktā sarvāny ardhī-
kriyante tato jātāni trīni laksāni sodaśa sahasrāni dve śate
sapta-vimśaty-adhike 316227, śeṣam uparīdam uddharati
catvāri laksāni, catur-aśīti-sahasrāni, catvāri śatāni, eka-
saptaty argalāni 484471, amūni ca yojanāni, gavyūtam
yojanasya caturthāmsūḥ, tataś caturbhīr gunitāni jātā ekonā-
vimśatīr laksāḥ, sapta-trimśat-sahasrā, astau śatāni, catur-
aśīti yutāni gavyūtānām 1937884, tataś cheda-rāśinā sud-
laksādinā navaram antya-saptakam api dvi-gunam kṛtvā bhāge
hrte labdham gavyūta-tritayam, śeṣam idam uparistāt tisthati,
catvārimśat-sahasrāni, pañca-śatāni, dvāvimsaty-adhikāni
40522, ekena gavyūtena dhanuḥ-sahasra-dvayam bhavati,
tāvatā ca gavyūta-rūpa uddharita¹-rāśir gunyate, tad yathāgre
śūnya-trayam datvā mūla-rāśir dvi-guṇo vidhīyate, jātā astau
kotayo daśa-laksāś catuścatvārimśat sahasrāḥ 81044000,

¹ = uddhārīta

pūrvoktu-ccheda-rāśinā bhāgo hrīyate lubdham aśṭāvīmśaty-adhikam dhanuh-śatam 128, śesam idam upari dhanū-rūpam tisthati ekonavatyā sahasrāny aśṭāśīty-adhikāny astau śatāni 89888, tato 'ngulānayanāya san-navatyā ekasya gunakāre datte jātāni sadaśīti-luksāny ekonatrimśatsahasrāni dve śate 'sta-catvārimśad-adhike 8629248 prāktanā-rītyā chedarāśim adho vihāya bhāge hrīte lubdhāni trayodaśāṅgulāni 13, uparīdam avaśisyate, catvāri luksāni, sapta sahasrāni, sat-catvārimśad-adhikāni trīni śatāni 407346, ardhāṅgulānayanāya esa rāśir dvi-gunī-kriyate, jātāny astau luksāni, catur-daśa sahasrāni, sat-śatāni, dvi-navaty-argalāni 814692, prāktanena ccheda-rāśinā bhakte lubdham ardham angulam, śesam uddharati, ekā luksa, dvy-aśīti sahasrāni, dve śate aśṭatrimśad-adhike 182238, esa jambūdvīpasya paridhīr iti 7

7 '*vikkhaṃbha*' [etc] Here the subject is the wall around Jambūdvīpa. Moreover, this [wall] must be conceived as surrounded at the outside by a lattice and it has a balcony¹ on top. At the base [this wall] is twelve *yojanas* [wide]. The balcony is [four *yojanas*] wide and its average width must be reckoned as eight *yojanas* inside Jambūdvīpa.² [Now, in order

¹ In the *Jainendra Siddhānta Kośa* (J. Varnī, 1970), Part III, p. 601 a *vedikā* is described as a wall that stands on the outskirts of mountains, rivers, islands, etc. Their occurrence in the world is widespread (पर्वत नदी द्वीप आदिको घेरे रहनेवाली दीवारको वेदिका कहत है। लोकमें इन्का अवस्थान व विस्तार।)

² This wall (also called a '*jagatī*', see Kīrfel, p. 214) looks like a rampart around a city. It is eight *yojanas* high and four at the top. It is made of diamond. The lattice around it (*jāla-kataka*, *ibid* = *kataka*-

to calculate its circumference] imagine an outer region in the middle of the Lavana Ocean measuring four *yojanas* ¹ [First] 'viskambha', etc 'viskumbha (diameter)' means 'width' [Take] the square of that At this point [make] the multiplication, viz. four multiplied with four is sixteen, etc 'daśa-guna (ten times)' means 'multiplied with ten'. [Carry out] that operation. [Calculate] the square root with the even-and-uneven [method], etc.² When this is done, what do we have? [The author] says 'vaṭṭassa (of a circle)', etc³ A wall can enclose a circle or a round space. The circumference being multiplied with a quarter or fourth part of the diameter is the surface area⁴ The general meaning of the verse is: this is the formula to calculate the circumference and surface area of all circular fields The particular meaning, however, is this: the diameter of Jambūdvīpa is one lakh of *yojanas* So [the number] one is put down in the front, [then] five zeros: 100,000 The square of that is formed one single number one

jāluka) consists of gems It is $\frac{1}{2}$ *yojana* high and 500 *dhanus* broad The circular lotus balcony on top of this wall (*padma-vara-vedikā*, *ibid*) has the same measures On this balcony, there are lovely gardens

¹ Prabhānanda is using an example to explain how the circumference and the surface area of a circle are calculated He holds an imaginary circle of four leagues in diameter before the reader or listener, situated somewhere out in the vast plain of the Lavana Ocean

² This will be explained below

³ If d is the diameter of a circle and $d = 4$ *yojanas*, then the formula to calculate the circumference is $\sqrt{10}d$ or in this case 12.64 *yojanas* This calculation is correct if we keep in mind that for the Jainas the value of $\pi = \sqrt{10}$ or 3.16, etc

⁴ Or, if C is the circumference of a circle, then the formula to calculate the surface area is $C^2/4$ This is again correct if $\pi = \sqrt{10}$ or 3.16, etc

in front and ten zeros 10,000,000,000 When multiplied again with ten, one zero is added 100,000,000,000 [Calculate] the base or root of that This to be calculated according to [the method of] Āryādvaya¹, viz

*"After having subtracted of the odd place, divide by twice the root extracted from the place of the square The result obtained should be put down in the line The square of that, double [this] After having subtracted, with the number of the following odd place added [and] after having moved the result as before, then divide Double the result The result should be halved"*²

¹ Āryādvaya = Āryabhata I (not Āryabhata II) See Datta & Singh (1962³), p 170ff Compare also with the calculation as described in the commentary of Siddhasena Gani on the *Tattvārthādhigamasūtra* (ref found in Datta & Singh, idem, p 171, thanks to the suggestion of Dr Jean-Michel Delire) The complete calculation is given in 'Appendix 1'

² Let us take the number 196 as an example This example and the graphic presentation of it are based on the edition and translation by François Patte of the *Līlāvātī* of Bhāskara with the commentaries of Gaṅgādhara and Sūryadāsa (ref communicated by Dr J-M Delire) First the odd (*visama*, १) and even (*sama*, २) places have to be determined, starting from the first number which, in Indian mathematics, is the one most to the right

←		
1	9	6
<i>visama</i>	<i>sama</i>	<i>visama</i>

v		S		v	
	196		96		16
$1^2 =$	1	$2 \times 4 =$	8	$4^2 =$	16
	096		16		00
2				28	
				$\sqrt{196} = 28 - 2 = 14$	

Now we have the verses of the *JDSH* in which the algorithm is explained

*visamāt padatas tyaktvā varga-sthāna-cyutena mūlena,
dvi-gunena bhajec chesam labdham viniveśayet panktyām 1
tad-vargam samśodhya dvi-gunī-kurvīta pūrva-val labdham,
utsārya tato vibhajet śesam dvi-gunam kṛtam dalayet 2*

I have arranged a part of the second verse in a slightly different manner in order to try to make sense of the algorithm *tad-vargam dvi-gunī-kurvīta samśodhya pūrva-val labdham*. Analysis

(1) *visamāt padatas tyaktvā* After having subtracted [the root] of the [last] odd place [from the last odd place] $\sqrt{1} = 1, 1 - 1 = 0$,

(2) *varga-sthāna-cyutena mūlena dvi-gunena bhajet* divide [the following even place] by twice the root extracted from the place of the square $9 - (1 \times 2) = 4$

(3) *śesam labdham viniveśayet panktyām* The result obtained [viz. of the doubling of the root, 2] should be put down in the line [of the result, here the last row below]

(4) *tad-vargam* [Take] the square of that $2^2 = 4$

(5) *dvi-gunī-kurvīta* Double [this] $4 \times 2 = 8$

(6) *samśodhya* After having subtracted $9 - 8 = 1$, with the number 6 of the following odd place added = 16,

Accordingly, the number of the divisor is obtained six lakhs, thirty-two thousand, four hundred and forty-seven or 632,447¹. All these [numbers], setting aside the [number] seven occurring at the end, are divided by two. Then three lakhs, sixteen thousand two hundred and twenty-seven occur 316,227. This result is placed on top. The four lakhs, eighty-four thousand, four hundred and seventy-one or 484,471, is taken up again [in order to continue the approximation procedure]². These are *yojanas*. A *gavyūta* is one fourth of a *yojana*. So, multiplied with four, nineteen lakhs plus thirty-seven thousand, eight hundred and eighty-four *gavyūtas* 1,937,884 are obtained. Then, with the divisor of six lakhs, etc. [viz the 632,447 mentioned higher up] but only with the last seven multiplied by two added [viz 632,454³], when the fraction is obtained, three *gavyūtas* result. This is placed on top. [Next, we have] forty thousand, five hundred and twenty-two

(7) *pūrva-val labdham utsārya* [and] after having moved the result [viz 16, to the next column] as [done] before [with the number 96],

(8) *tato vibhajet* then divide [this result by 4 which is the square root of $16 = 4^2$] $16 \div 4 = 4$

(9) *śesam dvi-gunam* Double the result (in the sense of '*śesam dvi-guṇī-kurvīta*') $4 \times 2 = 8$ [and put it in the line of the result 28 is obtained]

(10) *kṛtam dalayet* The result should be halved [in order to obtain the outcome] $28 \div 2 = 14$

¹ This number corresponds with step E of the calculation as presented in 'Appendix 1'

² See step F in 'Appendix 1', p. 278

³ This divisor of 632,454 will be used in the remaining part of the calculation, obviously in order to round off the calculation

40,522¹ One *gavyūta* is two thousand *dhanus*. So far, the extricated root is calculated in the form of *gavyūtas* [Now it will be calculated in *dhanus*], viz. first three zeros are put down, then multiplied by two. The result is eight crores, ten lakhs and forty-four thousand 81,044,000 [*dhanus*]. This is divided by the divisor previously mentioned [viz. 632,454]. One hundred and twenty-eight *dhanus* are obtained. 128. This result is put on top in the form of *dhanus*. [Then we have] eighty-nine thousand, eight hundred and eighty-eight, 89,888. Then in order to calculate in *angulas*, when ninety-six [*angulas*] for one [*dhanus*] are taken, eighty-six lakhs, twenty-nine thousand, two hundred and forty-eight, 8,629,248 [*angulas*] are obtained. Following the previous method, the denominator [viz. 632,454] is placed below [and] when divided thirteen, 13 *angulas* are obtained. This [result] is put as remainder on top. Four lakhs, seven thousand, three hundred and forty-six 407,346 [remains]. In order to reckon in half *angulas*, this number is doubled. The result is eight lakhs, fourteen thousand, and six hundred and ninety-two 814,692. When divided with the previous denominator one-half *angula* is obtained. The result is put on top [This yields] one lakh, eighty-two thousand, two hundred and thirty-eight 182,238 [as remainder]. This is the [calculation of the] circumference of Jambūdvīpa [with 316,227 *yojanas*, 3 *gavyūtas*, 128 *dhanus*, 13 *angulas* and 1 half *angula* as outcome].

¹ See step G in 'Appendix 1', p. 278

SŪTRA 8

अमुमेवार्थं स्पष्टतरमाह -

amum evārtham spastataram āhu -

[The author] states the matter more explicitly.

परिही¹ तिलक्ख² सोलस³, सहस्स⁴ दो⁵ य⁶ सय⁷ सत्त⁸ वीस⁹ हिया¹⁰ ।
कोसतिगट्ठा¹¹ वीस¹², धणु¹³ सय¹⁴ तेरगुल¹⁵ द्व¹⁶ हिय¹⁷ ॥ ८ ॥

¹ परिहि Ed3, Bhog2, 4, 7, 9, 10, 14 & 17 परीहा Bhog6 परही Bhog16

² क्ख omitted in Bhog2 तिलक्खा Bhog5 तिलख Bhog6 & 10

³ सोलस्स Brd2 & 3, Bhog1, 7, 9 & 16 स omitted in Bhog6 सहस्ससोलदो Bhog12 सोलअ Bhog13

⁴ सहस Bhog8 & 10 सयस्स Bhog17

⁵ दो omitted in Brd3

⁶ य omitted in LD1 & 2, Bhog6, 8, 10 & 12 In LD1, this is corrected in the margin इ for य in Bhog1, 7, 11 & 16 ई in Bhog15

⁷ सय omitted in LD1 & Bhog17

⁸ सत Brd3 & Bhog1 सभ Bhog13 सत्ता Bhog15

⁹ विस Brd2 & Bhog13 विसा Bhog4

¹⁰ हीया LD1, Brd2 & 3, Tueb हिआ LD2 हिया ३१८२२७ Bhog2 हियाओ Bhog6 हीआ Bhog15

¹¹ तिगमट्ठा Ed3 तिगट्ठ Bhog1 तीगअट्ठा Bhog2 Bhog4 has तिगट्ठा and adds ३१६२२७ कोओ ४१२८ अं १३१ after तिगं तिगसट्ठ Bhog5 तीयअट्ठ Bhog6 तिगअट्ठा Bhog9, 10 & 13 तिगअट्ठ Bhog12 तिगअवा(?) Bhog15 तिगड्ठा Bhog16

¹² विसं Brd2 वीस Bhog1 & 15

¹³ धणु Bhog4, 10, 12 & 13

¹⁴ सयं LD2 & Bhog8 सय १२७ Bhog2

¹⁵ तेरगुरि(?)हील Bhog8 तेरगुल Bhog10 & 14

¹⁶ द्वती Bhog2 द्वम Bhog6 ह(?) Bhog12 ध Bhog15

¹⁷ हिअ Ed1 हिय LD1, Bhog9 & 13 हियं १३ Bhog2

*parihī ti-lakkha solasa,-sahassa do ya sayā satta-vīsa-hiyā;
kosa-tig'¹-atthā-vīsaṃ, dhanu-sayā ter'-aṅgul'-addha-
hiyaṃ. 8.*

(परिधिस्त्रिलक्षाः षोडशसहस्रा द्वे च शते सप्तविंशत्यधिके । कोशत्रयमष्टाविंशं धनुःशतं त्रयोदशाङ्गुलमर्द्धाधिकम् ॥ ८ ॥ *paridhis tri-laksāḥ ṣoḍasa-sahasrā dve ca śate sapta-vimśaty-adhike, krośu-trayam astā-vimśam dhanuḥ-śatam, trayodaśāṅgulam ardhādhikam* 8)

8 The circumference [of Jambūdvīpa] is three lakhs, sixteen thousand and two hundred and twenty-seven [*yojanas*], three *krośas*, one hundred and twenty-eight *dhanus*, thirteen and a half *angulas*

COMMENTARY

परिही^१इति - योजनानां तिस्रो लक्षाः, षोडश सहस्रा, द्वे शते सप्तविंशत्यधिके, कोशत्रयमष्टाविंशं, धनुःशतं, त्रयोदशाङ्गुलान्यर्द्धं चाङ्गुलं साधिकं जम्बूद्वीपस्य परिधिः परिक्षेपो भवति । इहाधिकग्रहणादेका यूका लिक्षा चैका लभ्यत इत्यादि विशेषार्थिना स्वयमेवाभ्यूहं, सूत्रकारेणोपेक्षितत्वान्मयापि न लिखितमिति ॥ ८ ॥

parihī^१iti - yojanānām tisro luksāḥ, ṣoḍaśu sahasrā, dve śate sapta-vimśaty-adhike, krośu-trayam, astā-vimśam dhanuḥ-śatam, trayo-daśāṅgulāny ardham cāṅgulam sādham jambūdvīpasya paridhiḥ pariksepo bhavati ihādhika-grahanād ekā yūkā likṣā caikā labhyata ity ādi viśeṣārthinaḥ svayam evābhyūhyam, sūtra-kārenopekṣitatvān mayāpi na likhitam iti 8

¹ *triga* < *triku*

8 'parihī' [etc.] The circumference [or] perimeter of Jambūdvīpa is three lakhs, sixteen thousand, two hundred and twenty-seven *yojanas*, three *krośas*, one hundred and twenty-eight *dhanus*, thirteen and a half *angulas* and [somewhat] more¹ The word '*adhika* (more)' here implies one *yūkū* and one *liksā*² Who desires to know the details can make the calculation himself³ Since it is left out by the author of the manual, I do not mention it also

¹ See Kīrfel, p. 124 '316227 Yojana, 3 Gāvvyuta, 128 Dhanus und noch etwas mehr als 13 $\frac{1}{2}$ Angula' Note that the *JDSH* here ends with $\frac{1}{2}$ instead of $\frac{1}{3}$ Note also that a *krośa* is the same as a *gavyūta*

² Lit 'an egg of a louse' For the Jaina linear measures, see Kīrfel, p. 337

³ The diameter of Jambūdvīpa is 100,000 *yojanas* The value of π as calculated by the Jainas is $\sqrt{10}$ or 3,16227, etc

SŪTRAS 9 & 10

अधुना जम्बूद्वीपस्य गणितपदे कृते यत्संपद्यते तदभिधित्सुराह -
adhunā jambūdvīpasya ganita-pade krte yat sampadyate tad abhidhītsur āha -

Now that the surface area of Jambūdvīpa has been treated [the author], wishing to explain what this amounts to, explicates:

सत्तेव^१ य^२ कोडि^३सया^४, नउआ^५ छप्पन्न^६ सय^७सहस्साइ^८ ।
 चउ^९णउयं^{१०} च सहस्सा^{११}, सयं^{१२} दिवड्दं^{१३} च^{१४} साहीयं^{१५} ॥ ९ ॥^{१६}
 गाउयमेगं^१ पनरस^२, धणू^३सया^४ तह^५ धणूणि^६ पन्न^७रस^८ ।^९

^१ सत्तेव Brd2, Bhog2 & 12 सत्तिव Bhog9

^२ LD1, Brd2 & 3, Bhog1, 6 & 15 omit य

^३ कोडी LD1, Brd2 & 3, Bhog1

^४ शया Bhog9 & 13 ससय Bhog10

^५ नओया LD1 नउया Brd1, 2 & 3, Tueb, Bhog1, 5, 8 & 7

^६ छपन्न LD1, 2(?), Brd1 छप्पण Bhog2 छप्पन्न Bhog10 छप्पण Bhog12
 छप्पन्नच Bhog15 छप्पान Bhog17

^७ सये Bhog16

^८ सहस्साइ Brd2, Bhog5 & 15 सहस्साय Bhog9 & 10 सहस्सार्य Bhog12
 सहस्साये Bhog14 सहस्साई Bhog17

^९ चओ LD1, Bhog9 & 13

^{१०} णओयं LD1 णवई Bhog5 णऊयं Bhog7 & 16 णओयं Bhog9 & 13 णवइ
 Bhog12 णसयं Bhog17 उ omitted in Bhog8, 10 & 15

^{११} हस्सा omitted in Brd2

^{१२} सय Brd2 & 3

^{१३} दिवड्दं Bhog1 दिवड्दं Bhog2 दिवदं Bhog15

^{१४} च ७९०५३८४१५० Bhog2

^{१५} साहीयं Ed2 & 3, Brd2 & 3, Bhog4, 7, 10, 11, 13, 14, 15 & 16 साहीय
 LD1 साहीअं LD2 साहिय Bhog2

^{१६} Bhog6 omits this verse

सट्ठि¹⁰ च¹¹ अङ्गुलाइ¹², जम्बूदीवस्स¹³ गणिय¹⁴पय¹⁵ ॥ १० ॥¹⁶
satt'-eva ya koḍi-sayā, naūā chap-panna sayā-sahassāiṃ;
caū-ṇaūyaṃ ca saḥassā, sayāṃ divaḍḍham ca sāhīyaṃ. 9.
gāūyaṃ egaṃ pana-rasa, dhaṇū-sayā taha dhaṇūṇi panna-
rasa;
saṭṭhiṃ ca aṃgulāiṃ, jaṃbuddivassa gaṇiya-payāṃ. 10.

(सप्तैव च कोटिशतानि नवतिः षट्पञ्चाशच्छतसहस्राणि । चतुर्नवति च सहस्राणि शतं द्वितीयाद्ध च साधिकम् ॥ ९ ॥ गव्यूतमेकं पञ्चदश धनुशतानि

¹ गाउअमेग Ed3, LD2, Bhog10, 15 & 16 गाओअमे LD1, गाऊअमे Bhog7 गाऊयमे Bhog17

² पाणरस LD1, Brd2 & 3, Bhog7 & 17 [प]न्नरस Bhog6 पण्णरस Bhog16

³ धणु Ed3, LD2, Brd1 & 3, Bhog2(?), 5, 6, 8, 10, 11, 12 & 14 धणू Brd2 धणु Bhog13

⁴ स्सया Bhog5

⁵ तहय Bhog8

⁶ धणुणि Brd3, Bhog6, 10, 11 & 14 धणूणि Bhog4 धणुणि Bhog12

⁷ पन्न LD1 पन Brd2 & Bhog4 पण्ण Bhog7 & 16 पणBhog15 & 17

⁸ रस १५१५ Bhog2 रसं Bhog5, 7, 8, 11, 12, 16 & 17

⁹ गाउयमेग प is missing in Bhog6

¹⁰ सट्ठि Ed2 सट्ठि LD1, Brd2 & 3, Bhog2 & 14

¹¹ य Bhog2 च/व(?) Bhog12 चउ Bhog15

¹² अङ्गुलाइ Brd2, Bhog1, Bhog13 अङ्गुलाई Brd3, Bhog17 अङ्गुलाई ३० Bhog2 अङ्गुलाई Bhog16

¹³ जम्बूदीवस्स Ed1, LD2, Brd1, Bhog4, 5, 9, 10, 11 & 12 जम्बूदीवस्स in Ed2, LD1, Bhog1, 2, 6, 8 & 17 is metrically possible जम्बीदीवस Brd2 & 3

¹⁴ गणिय LD1, Brd2, Bhog16 य omitted in Bhog6 & 12

¹⁵ पय Brd2, Bhog9 पय Bhog13

¹⁶ In Bhog8, this is verse 11

तथा धनूंसि पञ्चदश। षष्टिश्चाङ्गुलानि जम्बूद्वीपस्य गणितपदम्॥ १०॥
saptaiva ca koti-śatāni navatiḥ saṭ-pañcāśuc chata-sahasrāni
catur-navati ca sahasrāni śatam dvitīyārdham ca sādḥikam 9
gavyūtam ekam pañca-daśa dhanu-śatāni tathā dhanūmsi
pañca-daśa, sastiś cāṅgulāni jambūdvīpasya ganita-padam
 10.)

9-10. The surface area of Jambūdvīpa is seven hundred and ninety crores, fifty-six hundred thousand and ninety-four thousand, one hundred, and half of the second [yojanas] increased with one gavyūta, fifteen hundred dhanus, fifteen dhanus and sixty angulas

COMMENTARY

सत्तेव य^१इति - गाउय^१इति^१ - एवोऽवधारणे - सप्तकोटिशतानि नवतिकोटयः षट्पञ्चाशल्लक्षाणि चतुर्णवतिसहस्राणि, द्वितीयार्द्धं शतं च द्वितीयं शतमर्द्धं यत्र तत् द्वितीयार्द्धं सार्द्धं शतमित्यर्थः। चः समुच्चये। कीदृशमित्याह - साधिकमधिकेन सहितं, आधिक्यमेवाविष्करोति, गाउय^१इति - एकमेकसंख्याकं गव्यूतं क्रोशं, पञ्चदशधनुःशतानि पञ्चदशोत्तराणीत्यर्थः। चः समुच्चयार्थः स च भिन्नक्रमः, तत एव योज्यते, षष्टिश्चाङ्गुलानि च, जम्बूद्वीपस्य गणितपदं भवतीति शेषः। इदमुक्तं भवति, यदि समचतुरस्राणि समस्तजम्बूद्वीपस्य योजनप्रमाणानि खण्डानि क्रियन्ते तदा यथोक्तसंख्यानि गव्यूताद्यधिकानि भवन्ति। तद्यथा, जम्बूद्वीपस्य परिधिर्योजनानां तिस्रो लक्षाः षोडश सहस्राणि सप्ताविंशशतद्वयाधिकानीत्येवंरूपः पञ्चविंशत्या सहस्रैर्गुणनीयः, ततो भवन्ति सप्तकोटीशतानि नवतिः कोटयः षट्पञ्चाशल्लक्षाणि पञ्चसप्ततिः सहस्राणि ७९०५६७५०००, पुनर्गव्यूतत्रितयं पञ्चविंशत्या सहस्रैर्गुणितं जातानि पञ्चसप्ततिः सहस्राणि क्रोशानां ७५०००, एषां चतुर्भिर्भागे हते लब्धा अष्टादश सहस्राः सप्तशती पञ्चाशदधिका

^१ Ed1 omits गाउयेति

योजनानां १८७५०, एष एकराशिर्मूलराशौ^१ मीलनीयः, ततो ऽष्टाविंशं धनुःशतं पञ्चविंशत्या सहस्रैर् गुणनीयं जातानि द्वात्रिंशद्विंशति लक्षाणि ३२०००००, अष्टभिर्धनुःसहस्रैर्योजनं भवतीति कृत्वा तदानयनायाष्टभिरेव सहस्रैर्भागो हियते, लब्धाश्चत्वारो योजनशताः ४००, एते ऽपि मूलराशिमध्ये प्रक्षेप्तव्याः, ततः सार्धत्रयोदशाङ्गुलेषु पञ्चविंशत्यैव सहस्रैर्गुणितेषु लब्धानि त्रीणि लक्षाणि सप्तत्रिंशत्सहस्राणि पञ्चशताधिकानि ३३७५००, एषां धनुरानयनार्थं षण्णवत्या भागो हियते, जातानि त्रीणि धनुःसहस्राणि पञ्चदशोत्तरपञ्चशताधिकानि ३५१५, षष्टिरङ्गुलानि चोपरिष्टात् । पुनर्गव्यूतानयनाय धनुःसहस्रद्वयेन भागे हृते लब्धं गव्यूतमेकतं, अधस्तादुद्धरितानि पञ्चदश शतानि पञ्चदशोत्तराणि धनुषां १५१५ । सर्वाकमीलने जातानि सप्त कोटीशतानि, नवतिकोटयः, षट्पञ्चाशत्लक्षाणि, चतुर्नवतिः सहस्राणि, सार्धशताधिकानि समचतुरस्राणां योजनप्रमाणखण्डानां, तथैकं गव्यूतं पञ्चदशोत्तराणि पञ्चधनुःशतानि षष्टिरङ्गुलानि च, ७९०५६९४१५०, गव्यू १ धनुः १५१५ अङ्गुल ६०, इति सर्वजम्बूद्वीपगणितपदं प्रपञ्चितं तत्प्रपञ्चितेन समर्थितं द्वितीयं योजनद्वारम् ॥ ९-१० ॥

satt'-eva ya^iti - gāyā^iti - evo 'vadhūrane - sapta-koṭi-śatāni navati-kotayah sat-pañcāśal-luksāni catur-navati-sahasrāni, dvitīyārdham śata ca dvitīyam śatam ardhham yatra tat dvitīyārdham sārdham śatam ity arthah caḥ samuccaye. kīdrśam ity āha - sādrikam adhikena sahitam, ādhikyam evāviskaroti, gāyā^iti - ekam eka-samkhyākaṁ gavyūtam krośam, pañca-daśa-dhanuh-śatāni pañca-daśottarānīty arthah caḥ samuccayārthah sa ca bhinna-kramah, tuta evam yojyate, sastir aṅgulāni ca, jambūdvīpasya ganita-padam bhavati śesah idam uktam bhavati, yadi sama-caturasrāni samasta-jambūdvīpasya yojana-pramānāni khandāni kṛyante

^१ For एषो ऽकराशिर्मूलराशौ

tadā yathokta-samkhyāni gavyūtādy-adhikāni bhavanti. tad yathā, jambūdvīpasya paridhīr yojanānāṃ tīro lakṣaḥ sōḍaśa sahasrāni saptāvīṃśa-śata-dvayādhikānīty evam-rūpaḥ pañca-vīmśatyā sahasrair guṇanīyaḥ, tato bhavanti sapta-kotī-śatāni navatiḥ kotayah sat-pañcāśal-laksāni pañca-saptatiḥ sahasrāni 7905675000, punar gavyūta-tritayam pañca-vīmśatyā sahasrair gunitam jātāni pañca-saptatiḥ sahasrāni krośānām 75000, esām caturbhīr bhāge hrte labdhā astādaśa sahasrāḥ sapta-śatī pañcāśad-adhikā yojanānāṃ 18750, eṣa eka-rāśīr mūla-rāśau mīlanīyah, tato 'ṣṭāvīmśam dhanuḥ-śatam pañca-vīmśatyā sahasrair guṇanīyam jātāni dvātrimśad-dhanuṣām lakṣāni 3200000, astabhīr dhanuḥ-sahasrair yojanam bhavañīti kṛtvā tad-ānayanāyāstabhīr eva sahasrair bhāgo hrīyate, labdhāś catvāro yojana-śatāḥ 400, ete 'pī mūla-rāśī-madhye prakseptavyāḥ, tataḥ sārḍha-trayodaśāṅgulesu pañca-vīmśatyaiva sahasrair gunitesu labdhāni trīni lakṣāni sapta-trīmśat-sahasrāni pañca-śatādhikāni 337500, esām dhanur-ānayanārtham ṣaṇ-ṇavatyā bhāgo hrīyate, jātāni trīni dhanuḥ-sahasrāni pañca-daśottara-pañca-śatādhikāni 3515, sustīr aṅgulāni copariṣṭāt. punar gavyūtānayanāyā dhanuḥ-sahasra-dvayena bhāge hrte labdham gavyūtam ekam, adhastād uddhuritāni pañca-daśa śatāni pañca-daśottarāni dhanuṣām 1515 sarvāṅka-mīlane jātāni sapta kotī-śatāni, navati-kotayah, sat-pañcāśal-laksāni, catur-navatiḥ sahasrāni, sārḍha-śatādhikāni samacaturasrānām yojana-pramāṇa-khandānām, tathākam gavyūtam pañca-daśottarāni pañca-dhanuḥ-śatāni ṣaṣṭīr aṅgulāni ca, 7905694150, gavyū 1 dhanuḥ 1515 aṅgula 60, iti sarva-jambūdvīpa-gaṇita-padam prapañcitam tat-prapañcitenu samarthitam dvitīyam yojana-dvāram. 9-10.

9-10 '*satt'-eva ya*', '*gāuṣya*' [etc.] The meaning is as follows [The word] '*eva* (only)' is used in restrictive sense Seven hundred crores, ninety crores, fifty-six lakhs, ninety-four thousand, the second half and hundred is the second hundred [and] half, so that [we have] hundred and the half of the second or, one hundred and a half¹ [The word] '*ca*' is used in conjunctive sense [The author] explains in which [sense] '*sādhikam* (increased)' which means '*adhikena sahitam* (joined with more)' [The author] imparts how much more '*gāuṣya*' one, amounting to one *gavyūta* or *krośu*, fifteen hundred and fifteen *dhanus* So far the meaning [The word] '*ca*' is used in conjunctive sense, but it is not in the correct place² So it should be arranged as follows '*sastir angulāni ca*' (and sixty *angulas*)³ The rest [of the sentence is] the surface area of Jambūdīvīpa It is said that if the sectors of the whole of Jambūdīvīpa are construed as congruent squares with the size of one *yojana*, then there are the numbers as expressed [above] plus one *gavyūta*, etc Namely, the circumference of

¹ So we have in succession

7,000,000,000	
900,000,000	
5,600,000	
94,000	
150	
<hr/>	
7,905,694,150	square
	<i>yojanas</i>

² Lit 'out of order or out of place, displaced'

³ Instead of '*sastir cāngulāni*'

Jambūdvīpa is three lakhs, sixteen thousand and two hundred and twenty-seven [*yojanas*], which has to be multiplied with twenty-five thousand. Therefore, there are seven hundred and nine crores, fifty-six lakh and seventy-five thousand 7,905,675,000 [square *yojanas*]. Further, three *gavyūtas* multiplied with twenty-five thousand results in seventy-five thousand *krośas* 75,000. When this is divided by four, we obtain eighteen thousand seven hundred and fifty *yojanas* 18,750. This same figure¹ must be included in the basic row of numbers.² Considering that one *yojana* is equal to eight thousand *dhonus*, in order to calculate this number [in *yojanas*, 3,200,000 *dhonus*] are divided by eight thousand. The result is four hundred *yojanas* 400. This [number] also has to be added to the basic row of numbers. Next, when thirteen and a half *angulas* are multiplied with twenty-five thousand, the result is three lakhs thirty-seven thousand and five hundred. 337,500. In order to calculate this in *dhonus*, divide this by ninety-six. The result is three thousand five hundred and fifteen *dhonus* 3,515, with a remainder of sixty *angulas*. Then, in order to calculate in *gavyūtas*, when divided by two thousand *dhonus* the result is round down on one *gavyūta* fifteen hundred plus fifteen *dhonus* 1,515. When all numerical figures are brought together we have seven hundred crores, ninety crores, fifty-six lakhs, ninety-four thousand one hundred and a half square sections of the size of one *yojana* plus one *gavyūta*, fifteen hundred and fifteen *dhonus* and sixty *angulas* 7,905,694,150 - 1 *gavyū* - 1515 *dhonus* - 60 *angulas*. In this manner, the

¹ *eku-rāśi*

² *mūla-rāśi*, viz the original row of numbers constituting the result of the root extraction

surface area of the whole of Jambūdvīpa is treated at length and this treatment the second topic of the *yojanas* has been considered

SŪTRAS 11 & 12

संप्रति क्रमायातं तृतीयं क्षेत्रद्वारं गाथायाः प्रथमपादेनाह -

*sumprati kramāyātam tṛtīyam ksetra-dvāram gāthāyāḥ
prathama-pādenāhu-*

Now, proceeding in regular order, in the first quarter of the [next] verse [the author] treats the third entry, the continents ¹

अथ पुनरक्षरार्थो भणियते, तत्र व्याख्यायमानक्रमागतं चतुर्थं पर्वतद्वारमाह -
*atha punar aksarārtho bhaṇisyate, tatra vyākhyāyamāna-
kramāgatam caturtham parvata-dvāram āhu -*

Again, [the author] will explain the literal meaning [first]
Then he treats the fourth topic of the mountains, describing
them in due order

भरहाइ² सत्त³वासा⁴, वियइ⁵ चउ¹ चउर²तीस³ वट्टियरे⁴ ।

¹ It is important to note that in Ed1 this introductory sentence and the commentary that follows are brought under the verses 9 and 10 that treat the surface area of Jambūdīpa. This commentary however begins with 'भरहाइ' etc. This and the contents of the commentary clearly show that it belongs to verse 11. However, for the sake of clarity I have kept the two versions of the commentaries on verse 11 as distinct entities

² भरहाइ LD1, Bhog4, 5 & 13 भरहाइ Brd3, Bhog6, 7, 12 & 17

³ सत्त Brd2 सन्न/सत्त(?) Bhog6 & 9 साया Bhog8

⁴ खित्ताणां विजयाणां in stead of भरहाइ सत्तवासा in Ed1, Ed2 वासा ७ Tueb वा(?)सा Bhog1 चासा Bhog6 Bhog2, 5 & 7 have दारं ३ here, द्वा ३ Bhog12, द्वार Bhog15, द्वारं ३ Bhog16

⁵ There is some confusion here. The regular Pkt form is वेअइ (Skt वैतादय) वे is shortened to वि metri causa. But only Ed2, 3 & 16 with certainty and Bhog10, 12, 13, 14 & 15 possibly have वियइ. The

सोलस^१ वक्खा^२रगिरी^३, दो चित्त^४विचित्त^५ दो^{१०} जमगा^{११} ॥ ११ ॥^{१२}
दोसय^{१३} कणय^{१४}गिरीण^{१५}, चउ^{१६} गजदता^{१७} य^{१८} तह^१ सुमेरू^२ य^३ ।

difference between इढ and टठ is not always clear वियटठ Ed1, LD2 (with अ for य), Brd3, Tueb, Bhog1, 2(with वि omitted), 4, 5 (with वे for वि), 7, 8, 9, 11 & 17 वियट LD1 वियठ Brd2

^१ चओ LD1 चउ ४ Bhog2 & 12 चउ २ Bhog13 & 17, here meaning चउ used twice in succession

^२ र omitted in LD2, Bhog1, 5, 8 & 12 चओर LD1 चउ omitted in Bhog6 with the three following syllables unreadable

^३ तिस Ed2 & 3 तिस Bhog2, 7, 10, 14 & 15 त्तस Bhog8

^४ वट्टियरे LD2 वेयड्डा(?) ३४ Bhog2 वट्टियरे Bhog6 वट्टि(?)यरे Bhog10 & 12 वट्टियरे ३४ Bhog8 वट्टीयरे Bhog17

^५ सोलस्स Bhog6 सोलस्स १६ Bhog8 स omitted in Bhog12

^६ खा with र omitted in LD1 र omitted in Brd3 खार Brd2, Bhog2, 8, 10 & 17

^७ Ed1, Brd1, Tueb, Bhog5 (with १६ added), 9, 11, 12 15 & 16 have the metrically correct गिरी गिरि Ed2 & 3, LD1, Brd3, Bhog2 (with १६ added), 4, 6, 7, 8, 10, 13, 14 & 17 गिरीओ LD2 गीरि Brd2, गीरी Bhog1

^८ चित्त Brd2, Bhog15

^९ विचित्त Brd2, Bhog15 विचित्त २ Bhog5, 8 & 12 विचीत्त २ Bhog2 विवि(?)त्त Bhog11

^{१०} दो omitted in Bhog6

^{११} जमगा LD1, Brd2 & 3 Bhog9 जगमा LD2 जमगा २ Bhog2, 5 & 8

^{१२} This is verse 12 in Bhog8 In Bhog2 & 5 verse 11 begins with दारं २ Bhog7 simply has दारं, Bhog12 द्वा २, Bhog15 द्वार

^{१३} दे(?)सय Bhog11 दोशय Bhog6

^{१४} य is missing in Bhog5 कणग Bhog6 & 12

^{१५} गिरिण Brd2, Bhog10, 14, 15 & 17 गिरिणा २०० Bhog2 गिरीणं २०० Bhog5, 8 & 13

^{१६} चऊ LD1 चौ Bhog17

^{१७} गजदता Bhog2 & 4

^{१८} य is missing in Ed3 य ४ Bhog2 & 8

छव्वासहरा^४ पिण्डे^५, एगुण^६सत्तरि^७ सया^८ दुन्नि^९ ॥ १२ ॥^{१०}

bharahāi sapta vāsā, viyaddha cañ cañra-tīsa vaṭṭ'-iyare;

solasa vakkhāra-girī, do citta-vicitta do jamagā. 11.

do saya kaṇaya-giriṇaṃ, cañ gaja-damṭā ya taha sumerū ya;

chav-vāsa-harā piṇḍe, eg'-uṇa-sattari sayā dunni. 12.

(भरतादीनि सप्त वर्षाणि वैताड्याश्चत्वारश्चतुस्त्रिंशद् वृत्तेतराः । षोडश वक्षस्कारगिरयो द्वौ चित्रविचित्रौ द्वौ यमकौ ॥ ११ ॥ द्वे शते काञ्चनगिरीणां चत्वारो गजदन्ताश्च तथा सुमेरुश्च । षड्वर्षधराः पिण्ड एकोनसप्तति(त्यधिके) शते द्वे ॥ १२ ॥ *bharatādīni sapta varsāni vaitādhyās catvāras catus-trimsad vrttetarāḥ, sodaśu vaksuskāra-girayo dvau citra-vicitrau dvau Yamakau 11 dve śate kāñcana-giriṇām catvāro gaja-dantās ca tathā sumeruś ca, sad-varsa-dharāḥ, pinda ekona-saptati(tyadhike) śate dve 12)*

11-12 The seven world continents are Bharata, etc [They contain] four round Vaitādhyā [mountains], thirty-four

^१ तहय Bhog5

^२ सुमेरु Ed2 & 3, LD1, Brd3, Bhog1, 4(?), 6, 8, 9, 13, 14 & 15 सुमेरु Bhog10 सुमेरु Bhog17 तहयमेरु Bhog12

^३ अ Ed2, LD1 & 2, Bhog13 य १ Bhog2 वं Bhog17

^४ छवासहरा Ed1, 2 & 3, Bhog6, 9, 10, 12 & 14 छवासहरा ६ Bhog2

छव्व(?)सिहरी Bhog5 छव्वासहरी Bhog15 छव्वासाहरा Bhog17

^५ पिण्डे LD1, Brd3, Bhog15 पीण्डे Bhog2 पिण्डे Bhog10

^६ एगुण LD1 एगुण Bhog13 & 16 एगुण LD2 एगुणे Brd1 इगुण Bhog14

^७ सत्तरी Ed1, Bhog1 सत्तर Tueb, Bhog4, 9 & 10 सिंतरी Bhog2 हत्तर Bhog5 & 6 हत्तरि Bhog12

^८ सया Bhog2

^९ दुन्नि Ed1 दुन्नी Ed2 दुनि Brd2 दुन्नि २६९ Tueb, Bhog5 & 8 दुनी २६९ Bhog2 दुण्णि Bhog12 दूनि Bhog7

^{१०} In Bhog8 this is verse 13

others [viz straight ones], sixteen Vaksaskāra mountains, the couple Citra and Vicitra, two Yamaka mountains, two centuries of Kāñcana mountains and four Gajadantas and so also the magnificent Meru [Finally] there are six World Mountain ranges [So] there are two hundred and sixty-nine [mountains] in all

COMMENTARY

भरहाइ^१इति - वर्षाणि क्षेत्राणि मनुष्यनिवासस्थानानीत्यर्थः, तानि कियत्संख्यानि? किंनामानि च भवन्ति इत्याह, सत्त त्ति सत्तसंख्यानि नामतस्तु भरतादीनि, आदिशब्दाद्धेमवतहरिवर्षमहाविदेहरम्यक[है]रण्यकवतानां ग्रहः, तथा वर्षशब्दो नपुंसकलिङ्गः पुंस्त्वे प्रयुक्तो ऽपि प्राकृतत्वात् न दोषाय, 'लिङ्गं व्यभिचार्योपि' इति वचनात्, अमूनि च सर्वक्षेत्राणि स्वाधिष्ठातृदेवतसमाननामानि। तथाहि - भरताधिपतिर्यो यो देव उत्पद्यते तं तं तत्सामानिकाद्या देवा 'भरत' इत्याहयन्ति, ततस्तन्नाम्ना तदधिष्ठितं क्षेत्रमपि भरतमिति कथ्यते। तथाचागमः -

"से केणट्ठेणं भंते भरहे वासे इति? गोयमा, भरहे देवे महड्ढीए, महज्जुए जाव पलिओवमट्ठिइए परिवसइ, से एणट्ठेणं गोयमा, एवं बुच्चइ भरहे वासे ।"^१

इति एवं हैमवतादिष्वपि भावनीयमिति संक्षेपार्थः। विस्तरार्थस्त्वयं - सर्वद्वीपसमुद्राणां मध्ये परिपूर्णचन्द्रमण्डलसंस्थानः सर्वतो लक्षयोजनमानो जम्बूद्वीपो ऽस्ति, स चैकयावज्रमय्याष्टयोजनोच्छ्रयया मूलमध्योपरितनविभागेषु क्रमेण द्वादशाष्टचतुर्योजन-विस्तारया वेदिकया सर्वतो वेष्टितो ऽस्ति। यदागमः -

^१ Quotation untraced Chāyā स केनार्थेन भदन्त, भरतो वर्ष इत? गौतम, भरतो देवो महर्द्धिको महाद्युतो यावत पत्योपमस्थितिक. परिवसति, स एतेनार्थेन गौतम, एवमुच्यते भरत-वर्ष. ॥

"से णं जंबूद्वीवे एगा जगईए, सव्वओ समंता सपरिक्खित्ते सा णं जगई अट्ठजोअणां उड्ढं उच्चत्तेणं, मूले बारसजोयणाई विक्खंभेणं, मज्झे अट्ठजोअणाई विक्खंभेणं, उवरि चत्तारि जोअणाई विक्खंभेणं, मूले वित्थन्ना, मज्झे संखित्ता, उवरि तणुआ, गोपुच्छसंठाणसंठिया, सव्ववइरामया अच्छा सण्हा, जाव वडिरूवा"¹

इति । तस्याश्चोपरिष्टादर्धयोजनोच्चः पञ्चधनुःशतविस्तीर्णो गवाक्षकटकः, तथा तस्या एव बहुदेशमध्यभागे गवाक्षकटकप्रमाणोच्छ्रायदैर्घ्या परिक्षेपेण जगतीसमाना, नानारत्ननिर्माणा विविधपद्ममंडिता, पद्मवरवेदिकास्ति । यदुक्तं राजप्रश्रीयोपाङ्गे -

"से केणठ्ठेणं भंते! एवं वुच्चइ, पउमवरवेइया? गोयमा पउमवरवेइया णां तत्थ तत्थ देसे तहिं तहिं वेइयासु, वेइयाबाहासु य, वेइयाफलएसु य, वेइयापुडंतरेसु य, खंभेसु, खंभबाहासु, खंभफलएसु, खंभपुडंतरेसु, सूईसु, सूईमुहेसु, सूईफलएसु, सूईपुडंतरेसु, पक्खेसु, पक्खबाहासु, पक्खफलएसु, पक्खपुडंतरेसु, बहुयाई, पउमाई, कुमुयाई, नलिणाई, सुभगाई, सोगधियाई, पुंडरीयाई, सयवत्ताई, सहस्सवत्ताई, सव्वरयणामयाई, अच्छाई, पडिरूवाई, महुयावासिक्खिच्छत्तसमाणाई, पण्णत्ताई, समणाउसो, से एणं अट्ठेणं गोयमा, एवं वुच्चइ पउमवरवेइया"²

¹ This is part of sū 124 of the *Jīvaṇābhigama* as published by Shāha Naginbhai Ghelābhāi Javeri Sresthi Devacandra Lālbhāi Jainapustakoddhāre Granthānkah 50, Bombay 1919 (... जंबूद्वीवे) ... से णं एकाए जगतीए सव्वतो समंता सपरिक्खित्ते ॥ सा णं जगती अट्ठ जोयणाई उड्ढं उच्चत्तेणं मूले बारस जोयणाई विक्खंभेणं मज्झे अट्ठ जोयणाई विक्खंभेणं उप्पिं चत्तारि जोयणाई विक्खंभेणं मूले विच्छिण्णा मज्झे संखित्ता उप्पिं तणुया गोपुच्छसंठाणसंठिता सव्ववइरामई अच्छा सण्ह ... (जाव) ... पडिरूवे छाया (जम्बूद्वीप) सा खलु एकया जगत्या सर्वत समन्तात् सपरिक्खित्ता ॥ सा खलु जगतय अष्टयोजनान्य ऊर्ध्वम उच्चत्वेन, मूले द्वादशयोजनानि विष्वग्भेण, मध्ये ५४योजनानि विष्वग्भेण, उपरि चत्वारि योजनानि विष्वग्भेण, मूले विस्तीर्णा, मध्ये सक्षिप्ता, उपरि तनुका, गोपुच्छसंस्थानसंस्थिता, सटर्ववज्रमय्य अच्छा रूक्षणा, (यावत्) प्रतिरूप ॥

² This is a part of sū 9 of the *Rājaprasānīyasūtra*, Jaina-Śāstrodhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāṣīlālji and with Hindi and Gujarati translation), Rajkot, 1965, Vol I, p 459 से केणठ्ठेणं भंते!

इति । तस्याः पार्श्वद्वये ऽपि द्वौ वनखण्डौ वेदिकामानन्दैर्घ्यौ विद्येते, नवरं विस्तारेणाभ्यन्तरः सार्द्धधनुःशतद्वयोनयोजनयुग्मप्रमाणो, बाह्यस्तु वनखण्डो ऽर्द्धाष्टमधनुःशतहीन-योजनयुग्ममानो, यतस्तत्रान्यान्यप्यभ्यन्तरात् वनखण्डादधिकानि पञ्चधनुःशतानि जालकटकेनावरुद्धानि, परं श्रीमलयगिरिपादैर्नैतद्विवक्षितं, द्वयोरपि वनखण्डयोरेकमेव मानमुक्तं, तत्त्वं तु बहुश्रुता विदन्ति । तस्यां च वेदिकायां मेरुपर्वतात्पञ्चचत्वारिंशद्योजन-सहस्राणि दक्षिणस्यां दिश्यतिगत्य अष्टयोजनोच्छ्रायं चतुर्योजनविस्तारं प्रत्येकमेकैकक्रोशविस्तारया द्वारशाखया कलितं, ततः सामस्त्येन सार्द्धयोजनचतुष्टयविस्तारं वैदूर्यमयाभ्यां कपाटाभ्यां वज्रमय्या परिधिया निर्जटितं, अनेकसामानिकसुरादिदेवाग्रमहिष्यादिदेवीकृतसेवार्द्ध-पत्न्योपमायुर्वैजयन्तदेवाधिष्ठितं वे(वै) जयन्ताभिधानं द्वारमस्ति । तथा अमुतो द्वारात् उदीच्यां हिमवन्तं पूर्वापरयोस्तु लवणोदन्वन्तं यावद्गतं भरतनामकं विजयक्षेत्रं तच्च बहुमध्यदेशभागे पूर्वापरयोर्लवणसमुद्रप्राप्तेन पञ्चाशद्योजनविस्तीर्णेन तदद्वाञ्छेन रजतमयेन वैताड्यपवर्तेन द्विधा कृतं, तेन दक्षिणभरतार्द्धमुत्तरभरतार्द्धं चेति भण्यते । हिमवत्पर्वतोर्ध्वतलस्थितात् पद्महृदन्निर्गताभ्यां प्रथमं पूर्वापरयोर्गत्वा स्वस्वनामधेयकूटादावृत्य दक्षिणां दिशमनुश्रित्य विजयाड्यपर्वतं विभिद्य दक्षिणलवणोदधिं प्रविष्टाभ्यां

एवं बुद्धि - पडमवरवेइया - पडमवरवेइया? गोयमा! पडमवरवेइयाएणां तत्थ तत्थ तहिं तहिं देसे वेइयासु य वेइयाफलएसु य वेइयापुडंतरेसु य खंमेसु य खंमबाहासु य खंमसीसेसु खंमपुडंतरेसु सूईसु सूईमुखेसु सूईफलएसु सूईपुडंतरेसु पक्खेसु पक्खबाहासु पक्खपेरंमतेसु पक्खपुडंतरेसु, बहुयाई उप्पलाई पडमाई कुसुमाई णलिणाई सुभगाई सोगंधियाई पुंडरीयाई महापुंडरीयाई सयवत्ताई सहस्सवत्ताई सव्वरयणामयाई अच्छाई जाव पडिरूवाइ महयावासिक्कच्छत्तसमाणाई पण्णत्ताई समणाउसो! से एएणं अट्ठेणं गोयमा! पडमवरवेइया - पडमवरवेइया छाया अथ केनार्येण भदन्त! एवमुच्यते - पद्मवरवेदिका पद्मवरवेदिका । गौतम! पद्मवरवेदिकाया खलु तत्र तत्र तस्मिन् तस्मिन् देशे वेदिकासु वेदिकाबाहुषु च वेदिकाफलकेषु च वेदिकापुटान्तरेषु च स्तम्भेषु च स्तम्भबाहुषु च स्तम्भशिरस्सु स्तम्भपुटान्तरेषु सूचिषु सूचीमुखेषु सूचीपुटान्तरेषु पक्षेषु पक्षबाहुषु पक्षपर्यन्तेषु पक्षपुटान्तरेषु बहुकानि उत्पलानि पद्मानि कुमुदानि नलिनानि सुभगानि सौगन्धिकानि पुण्डरीकाणि महापुण्डरीकाणि शतपत्राणि सहस्रपत्राणि सर्वरत्नमयानि अच्छानि यावत् प्रतिरूपाणि महावार्षिकच्छत्तसमानानि प्रज्ञप्तानि श्रमणायुष्मन् तत् एतेनार्येण गौतम! पद्मवरवेदिका - पद्मवरवेदिका ॥

गङ्गासिन्धुभ्यां तच्च कृतषट्खण्डं, तत्र च प्राणिप्राणव्यपरोपणप्रवणान्तःकरण-
 म्लेच्छव्याप्तत्वादनार्याणि पञ्च खण्डानि । एकं च वैतादृयात् दक्षिणस्यां दिशि
 एकादशकलाधिकं चतुर्दशोत्तरं योजनशतमतिगत्यनव-योजनविस्तीर्णया
 द्वादशयोजनदीर्घया अयोध्यया नगर्या विराजितं, गङ्गासिन्धुवैतादृयदक्षिण-
 समुद्राणां मध्यस्थितं जिनचक्रयर्द्धचक्रिप्रमुखोत्तमपुरुषाध्यासितमार्यं । उक्तं च
 - "आर्यावर्तो जन्मभूमिर्जिनचक्रयर्द्धचक्रिणाम्" इति । तथा वैतादृये ऽपाच्यां
 तमिस्रा गुहास्ति, सा च द्वादशयोजनायामा पञ्चाशद्योजनदैर्घ्या
 कृतकृतमालदेवनिवासा वेजयन्तसमानद्वारा, तस्याश्च बहुमध्यदेशे
 द्वियोजनान्तराले प्रत्येकं त्रियोजनविस्तारे उन्मग्नजलानिमग्नजले नद्यौ स्तः ।
 एवं प्राच्यां नृत्तमालदेवाधिष्ठिता खण्डप्रपातगुहा । तस्य च
 गिरेर्मालाद्वययोजनान्युत्प्लुत्य वेदिकावनखण्डमडितं पर्वतप्रमाणदैर्घ्यं प्रत्येकं
 दशदशयोजनविस्तारं विद्याधरनगरश्रेणिद्वयं विद्यते, किञ्च दक्षिणदिग्वर्तिन्यां
 श्रेणौ सुप्रजोभिर्जनपदैर्विराजितानिरथनूपुरचक्रवालपुरःसराणि पञ्चाशद्विद्याधर-
 नगराणि उत्तरश्रेणौ तु गगनवल्लभादीनि षष्टिः पुराणि, तेषु
 धरणेद्रप्रकाशिताष्टाचत्वारिंशत्सहस्रमहाविद्याप्रसादोपनतप्रकभ्रसमस्तमनोरथा
 तथिपदार्थसमासादितपरमानन्दसंदोहा, गगनगमनसामर्थ्यसमन्विता विद्याधराः
 सुखमासते । पुनर्दशयोजनान्युपरिष्ठादारुह्य विद्याधरश्रेणिसमा
 ऽविषमोन्नतभूमिरिद्राभियोगिकदेवकृतनिवासा श्रेणिद्वयी समस्ति । ततो ऽपि
 पञ्चसु योजनेषूपरि दशयोजनानि विस्तीर्णं, वेदिकावनखण्डमनोहरतं,
 अनल्पकल्पवासिदेवक्रीडायोग्यं स्थानमास्ते । तत्र सपादशतयोजनोच्छ्रयाणि
 तावन्मूलविस्ताराणि उपरिष्ठात् सार्द्धद्वादशक्रोशायामानि नव कूटानि । तथाहि,
 सिद्धायतनं १ दक्षिणार्द्धभरत २ खण्डप्रपात ३ मणिभद्र ४ विजयाद्वय ५ पूर्णभद्र
 ६ तमिस्रागुह ७ उत्तरार्द्धभरत ८ वैश्रमण ९ नामानि, तेषु माणिभद्रविजाद्वय-
 पूर्णभद्रकूटानि हिरण्यमयानि, अपराणि षट्पल्लमयानि, प्रथमे पूर्वादिग्वर्तिनि
 (कूटे) क्रोशदैर्घ्यं क्रोशार्द्धविस्तीर्णं चत्वारिंशदर्गलचतुर्दशधनुःशतोच्छ्रायं
 सिद्धायतनं, तस्मिन् पञ्चधनुः शतोच्चानि तदर्द्धविस्ताराणि त्रीणि द्वाराणि
 तिसृषु दिक्षु । तद्यथा - प्राच्यां प्रथमं द्वारं, द्वितीयं दक्षिणस्यां, तृतीयमुदीच्यां,
 प्रतीच्यां तु न किञ्चिदिति । किञ्च सर्वेषु सिद्धायतनेषु प्रासादेषु च
 जम्बूद्वीपमध्ये ऽयमेव द्वारदिग्विभागः, तस्य हि बहुमध्यदेशे

¹ Quotation untraced

क्रोशचतुर्थाशायामविष्कम्भा तदूर्ध्वपृथुला मणिपीठिका, तस्या उपरि पञ्चधनुःशतायामविस्तारस्तदधिकोच्छ्रयो देवच्छन्दकस्तत्राष्टोत्तरं शतं प्रतिमाः, ता हि जघन्यतः सप्तहस्तप्रमाणा उत्कर्षतः पञ्चधनुःशतोच्चा ऋषभवर्द्धमानचंद्राननवारिषेणारव्याः सन्ति । पूर्णकलशनागदन्त-शालभंजिकाजालकटकादिरचनाविशेषाः सर्वचैत्येषु ज्ञेयाः । ततः परं भरतार्द्धकूर्तं, तत्र भरतदेवस्य सिद्धायतनप्रमाणः प्रासादः । खण्डप्रपाततमिस्त्रागुहयोर्नृत्तमालकृतमालौ देवौ, अन्येषु पञ्चसु स्वनामानो देवाः प्रासादेषु विलसन्ति । तथा हिमवन्नितम्बे दक्षिणदिशि मूले द्वादश योजनानि उपरि चत्वारि विस्तीर्णौ ऽष्टयोजनोच्छ्रय ऋषभदेवनिवासो रत्नमय ऋषभकूटनामा पर्वतो ऽस्ति । स च 'भूमिकूट' इति इह प्रकरणे प्रसिद्धः । चक्री षट्खण्डां वसुन्धरां विजित्यास्मिन् स्वनाम लिखति । भरतमुत्तरेण पूर्वापरयोर्लवणसमुद्रं प्राप्तो भरताद् द्विगुणविस्तारो योजनशतोच्छ्रयो हेममयो हिमवान् वर्षधरस्तदुपरि बहुमध्यदेशभागो योजनसहस्रदैर्घ्यस्तदूर्ध्वविस्तरो दशयोजनावगाढो जलपूर्णः पद्महदस्तस्य रजतमयं कूलं, वज्रमयपाषाणाश्चतुर्दिशिमणिसोपानाः, तन्मध्ये योजनायामविस्तारम-र्द्धयोजनपिण्डं दशयोजनोच्चानालं गव्यूतद्वयं जलादुपरि स्थितं पद्मं विद्यते, वज्रमयं तस्य मूलमरिष्टमयं कन्दः । वैडूर्यमयो नालः बाह्यपत्राणि च, मध्यानि तु जम्बूनदमयानि, कनकमयीकर्णिका, स्वर्णमयानि केसराणि, विविधमणिमयं पुष्करं, सा च कर्णिका द्विगव्यूतप्रमाणा पृथुला त्वेकं गव्यूतं, तस्या उपरि पीठिकादेवच्छन्दकादियुतं श्रीदेवीभवनतं, एतादृशेनार्द्धप्रमाणेन कमलानामष्टशतेन वृतं, तत्र श्रीदेव्या आभरणानि, तद्बाह्येषु वायव्यौदीर्घ्यशानेषु दिग्भागेषु चत्वारि कमलसहस्राणि ४०००, तेषु तावन्तम् एव सामानिका देवा देव्यो वा । पूर्वस्यां दिशि चतुर्षु पद्मेषु चतसृणां महामंत्रिसदृशीनां स्थानानि, आग्नेय्यामष्टसु पद्मसहस्रेषु श्रीदेव्या अभ्यन्तरायां पर्षदि देवानामष्टौ सहस्राः ८०००, दक्षिणस्यां दिशि दशसु पद्मसहस्रेषु १००००, तावन्त एव मध्यपर्षदि मित्रस्थानीया देवाः । नैऋत्यां द्वादशसु पद्मसहस्रेषु १२०००, तावन्त एव किङ्करस्थानीयाः सुराः बाह्यपर्षदि । पश्चिमायां सप्तसु पद्मेषु सप्तानामनीकाधिपतीनामाश्रयाः, तथा चतसृषु दिक्षु पूर्वादिकासु षोडशसु पद्मसहस्रेषु १६००० आत्मरक्षकदेवानां स्थानानि, एतद्वेष्टनकत्रयं मध्यं । अपरे ऽपि बाह्याः त्रयः परिरयाः, तेष्वभ्यन्तरे परिक्षेपे द्वात्रिंशल्लक्षाणि ३२०००००, मध्यमे चत्वारिंशच्छतसहस्राणि ४००००००, अष्टाचत्वारिंशल्लक्षाणि

४८००००० पद्मानां बाह्ये भवन्ति । एवं सर्वाग्रेण एका कोटी विंशतिलक्षाणि पञ्चाशत्सहस्राणि विंशत्यधिकमेकं शतं च १२०५०१२० पद्महृदे पद्मानि । महापद्मादिष्वप्येषैवकमलानां संख्येति, तस्मात्तु हृदात् पूर्वद्वारतोरणात् पञ्चयोजनशतानि पूर्वस्यां पूर्वतोपरि गत्वा गङ्गावत्तकूटादावर्त्य दक्षिणाभिमुखं पञ्चयोजनशतानि, त्रयोविंशानि साधिकाध्युष्टकलायुतान्यतिक्रम्य द्विगव्यूतदीर्घान्मकरमुखान्निःसृत्य गङ्गाप्रपातकुण्डे निपतति । तच्च कुण्डं षष्टियोजनायाम्गविस्तारमुपरिष्ठात्, अधस्तु दशयोजनन्यूनं दशयोजनावगार्ढं वज्रमयतलं त्रिद्वारतोरणसोपानादियुतं, तन्मध्ये गङ्गाद्वीपो ऽष्टयोजनायामविष्कम्भो गव्यूतद्वयं जलादुपरि गतः, तन्मध्ये भवनं, तत्र पीठिकायां गङ्गादेव्याः शय्येति । ततो दक्षिणतोरणाद्विनिर्गत्य विजयाद्वयपर्वतं जगतीं च विभिद्य चतुर्दशनदीसहस्रपरीता जलधिं प्रविशेष गङ्गा । तस्या हृदाद् विनिगमि मकरमुखे कुण्डात्प्रवाहे च सक्रोशानि षट् योजनानि विस्तारः क्रोशार्द्धमुद्वेधः मुखप्रस्तारः प्रवाहाद् दशगुणः । उक्तं च -

"जो जीसे वित्थारो, सलिलाए होइ आढवतीए ।

सो दसहिं पडिपुन्नो मुहवित्थारो मुणेयव्वो ॥ १ ॥"¹

उद्वेधस्तु सर्वत्र प्रस्तारात्पञ्चाशत्तमो भागः । यत उक्तं -

"जो जत्थ उ वित्थारो, सलिलाए होइ जंबुदीवमि ।

पन्नासइमं भागं, तस्सुव्वेहं वियाणाहि ॥ १ ॥"²

तथाऽस्या अपि द्वे तटे वेदिकावनखण्डवती, न चैतद्यादृच्छिकतं, यदागमः -

"गङ्गा णं महानई उभओ [...] पासेहिं दोहि य पउमवरवेइयाहिं दोहि य वणसडेहिं संपरिखित्ता ।"³

¹ बृहत्क्षेत्रसमास, verse 227 (BKSJ, p 225)

यो यस्या विस्तारः सलिलाया भवत्यारभमाणाया ।

स दशभिः प्रत्युत्पन्नो मुखविस्तारो ज्ञातव्यः ॥ २२७ ॥

² बृहत्क्षेत्रसमास, verse 228 (BKSJ, p 225)

ये यत्र तु विस्तारः सलिलाया भवति जम्बुद्वीपे ।

पञ्चाशत्तमं भागं तस्योद्वेध विजानीहि ॥ २२८ ॥

³ गङ्गा ननु महानदी उभयः [] पार्श्वे द्वे च पद्मवरवेदिकाभिर् द्वे च वनसर्देहैः संपरिक्षिता ॥ Quotation untraced

एवं पश्चिमतोरणद्वाराभिर्गता सिन्धवावर्त्तकूटादावर्त्य विवृतमुखाकारात् नालान्निपत्य सिन्धुदेवीनिवासं कुण्डं मध्येकृत्य तथैव जलधिं गता सिन्धुनदी। तथोत्तरतोरणाद्विनिर्गता गङ्गाद्विगुणमानपरिवारा स्वनामकुण्डे निपत्य शब्दापातिनं गव्यूतद्वयेनास्पृशन्ती हैमवतं क्षेत्रं मध्येकृत्यापरोदधिं गता रोहितांशा। हिमवति सर्वरत्नमयान्येकादश कूटानि। तद्यथा - सिद्धायतन १ क्षुल्लहिमवत् २ भरत ३ इला ४ गङ्गा ५ श्री ६ रोहितांशा ७ सिन्धु ८ सुरा(देवी) ९ हैमवत १० वैश्रमणाख्यानि ११ तेषां मूलविस्तार उच्चत्वं च पञ्चयोजनशतानि, शिखरविस्तारस्तु तदर्धमानः, प्रथमकूटे (क्षुल्लनाम्नि) सिद्धायतनं पञ्चाशद्योजनानि दीर्घं तदर्धं पृथुलं षट्त्रिंशद्योजनोच्छ्रयं, तस्मिन् त्रीणि द्वाराणि, तेषामायामो ऽष्टौ योजनानि, तदर्धं विष्कम्भः, अष्टयोजनायामविष्कम्भा तस्य मध्ये मणिपीठिका, सा च चत्वारि योजनानि पृथुला, तदुपरि देवच्छन्दकस्तत्प्रमाणः आयामोच्छ्रयाभ्यां किञ्चिदधिकः। तत्र प्रतिमा यथा वैताढ्याद्यकूटे प्रोक्ताः। शेषेषु दशषु कूटेषु सार्धद्वाषष्टियोजनोच्छ्रयाः सक्रोशैकत्रिंशद्योजनविस्ताराः सिंहासनादियुक्ताः प्रासादाः सन्ति। हिमवन्महाहिमवतोरन्तराले भरताच्चतुर्गुणविस्तारं पूर्वापरयोर्लवणसमुद्रं प्राप्तं स्वनामदेवाधिष्ठायकं दशविधकल्पपादप-प्रभावोपढौकिताभिलषिताहारनेपथ्यभरणशयनीयावासादिलालितवपुर्भिर्युगलि कैर्विराजितं हैमवतनामकं क्षेत्रमस्ति। तत्र ते युगलधर्मिणश्चतुःषष्टिपृष्ठकरण्डभ्राजितमेकगव्यूतोच्चं चतुर्थभक्तान्ते कृतमनो ऽभिलषिताहारं रोगजराप'मृत्युदुःखदौर्मनस्यादिरहितमेकपत्न्योपमायुर्देहं दधानाः, पर्यति एकोनाशीतिदिनान्यपत्यानि पालयित्वा स्वस्य समस्थितिष्वल्पस्थितिषु वा देवेषूत्पद्यन्ते। अत्र च केचिदेषां चणकबदरामलकप्रमितमाहारमेकद्वित्रिगव्यूतप्रमाणशरीराणां क्रमेण, अपरे चाष्टादशव्यञ्जनाकुलां रसवतीं भोजनतयाभिदधति। तत्र सकर्णानां कर्णमवतंसयति, यतः शर्कराजित्वररसा पृथ्वी कल्पवृक्षाणां फलानि च तेषामाहारतयोपयुज्यन्ते। आह चागमः -

"पुढवी पुप्फफलाहारा, ते णं मणुआ पन्नत्ता।"²

¹ जराप from Skt जरात्व (= वृद्धत्व) in the sense of the Hindi बुढ़ापा

² This is part of sū 111 of the जम्बूद्वीपप्रज्ञप्ति ed Shāha Naginbhai Ghelābhāi Javeri, Śresthī Devacandra Lālābhāi Jainapustakoddhāre

तत्र च सिंहव्याघ्रसर्पबिडालादयो दुष्टतिर्यचो ऽपि क्षेत्रस्वाभाव्यान्मिथो हिंस्यहिंसक-भाववर्जिताः प्रतनुकषायतयावतिष्ठन्ते । अतस्तद्भाव-भावितत्वादपि देवगतिमेवाश्नुवते । दंशमशकयूकामत्कुणप्रमुखाः शरीरसंतापकारिणः क्षुद्रजन्तवस्तु मूलतो ऽपि न भवन्ति । कालस्तत्र सुषमदुष्मारूप एक एव । तन्मध्ये पञ्चवर्णरत्नमयः सर्वतः सहस्रयोजनप्रमाणः पल्याकाराः शब्दापाती वृत्तवैताड्यपर्वतो, ये ऽमुं रजतमयमभिदधति, तेषां जम्बूद्वीपप्रज्ञास्या सह विरोधः । तत्र ह्येवमुक्तं -

"कहि णं भंते हेमवए वासे सदावईनामं वट्टवेयइदपव्वए पण्णत्ते? गोयमा रोहियाए महानईए, पच्चच्छिमेणं रोहिअसाए महानए पुरच्छिमेणं हेमवयवासस्स बहुमज्झदेसभागे इत्थणं सदावई नामं वट्टवेयइदे पव्वए पण्णत्ते, एणं जोयणसहस्सं उड्ढं उच्चत्तेणं, अट्ठाइयाई जोयणसयाई उव्वेहेणं, सव्वत्थसमे, पल्लगसंठाणसंथिए, एणं जोयणसहस्सं आयामविकखंभेणं तिन्नि जोयणसहस्साई एणं च बावट्ठंजोयणसयं (३१६२) किंचि विसेआहियं परिकखेवेणं सव्वरयणामए अच्छे इत्यादि ।"

Granthāṅkah 50, Bombay, 1919, p 150 The full sentence reads ते णं भंते मणुया! किमाहारमाहारेति? गोयमा! पुढविफुप्फफलाहारा ते मणुयगणा पण्णत्ता समणाजसो! छाया ते खलु भदन्त मनुजा! किमाहारमाहारन्ति गौतम! पृथिवीपुष्पफलाहारास्ते मनुजगणा प्रज्ञासा श्रमणायुष्मन् । The quotation also occurs verbatim in the JDP, sū 22, ed Javeri, p 117 पुढवीफुप्फफलाहारा ते मणुआ पण्णत्ता , with reference to the Jīvūbhūgumasūtram (ed Shāha Naginbhai Ghelābhāi Javeri, 1919) by Śānticaṇḍra, commentator on the JDP

¹ जम्बूद्वीपप्रज्ञप्ति, सू ७७, ed Shāha Naginbhai Ghelābhāi Javeri, Śresthi Devacandra Lālbhāi Jainapustakodhāre Granthāṅkah 50, Bombay, 1919 कहि णं भन्ते! हेमवए वासे सदावई नामं वट्टवेअदपव्वए पण्णत्ते? गोयमा! रोहियाए महणईए पच्चच्छिमेणं रोहिअसाए महणईए पुरत्थिमेणं हेमवयवासस्स बहुमज्झदेसभाए एत्थ णं सदावए नामं वट्टवेअदपव्वए पण्णत्ते एणं जोअणसहस्सं उड्ढं उच्चत्तेणं अट्ठाइयाई जोअणसयाई उव्वेहेणं सव्वत्थसमे पल्लगसंठाणसंथिए एणं जोअणसहस्सं आयामविकखंभेणं तिण्णि जोअणसहस्साई एणं च बावट्ठं जोअणसयं किंचिविसेसाहियं परिकखेवेणं पण्णत्ते, सव्वरयणामए अच्छे । ... छाया कुत्र ननु भदन्त! हेमवतवर्षे शब्दापाती नाम्ना वृत्तवैताड्यपर्वत प्रज्ञासा गौतम! रोहितामहानद्याः पश्चिमेन

उमास्वातिवाचको ऽप्येवमेवाह तथा च तद्वाक्यं -

"वृत्तो विविधरत्नमयः सर्वतः साहसरः शब्दापातिगिरिरिति ।"¹

अत एतद्वर्णके यत्क्षेत्रसमासे 'रययमया' इत्युक्तं, तन्न संवादीति², किन्तु 'रयणमया' इति संवादी पाठ इति तथा तदुपरि स्वाभिधानदेवभवनं हिमवत्कूटप्रासादसदृशं। तदुत्तरो हैमवतक्षेत्राद् द्विगुणविस्तारो ऽर्जुनमयो योजनशतद्वयोच्चो महाहिमवान्, तत्र बहुमध्ये पद्महृदाद् द्विगुणायामविष्कम्भो महापद्महृदः कृतह्रीदेवीनिवासः। पद्मानि पद्महृदसंख्या(संनिभा)न्यत्र, एतदक्षिणतोरणान्निःसृत्य पञ्चकलाधिकानि पञ्चोत्तराणि षोडशयोजनशतानि पर्वतमुल्लंघ्य रोहितादेव्यधिष्ठिते गङ्गाप्रतापकुण्डाद् द्विगुणायामविष्कम्भे दशयोजनोद्वेधे रोहिताप्रतापकुण्डे निपत्य शब्दापातिनं चतुर्थांशेन परिधाय गव्यूतद्वयेनास्पृशन्त्यष्टाविंशत्या नदीसहस्रैः समं रोहितांशासमविस्तारा रोहिता पूर्वोदधिं प्राविशत्। तथोत्तरद्वारान्निर्गत्य प्रवाहे पञ्चविंशतियोजनायामा मुखे तु दशगुणविस्तारा स्वनान्नि कुण्डे निपत्य एकयोजनास्पृष्टगन्धापातिका प्रवाहे मुखे च क्रमेणार्द्धपञ्चयोजनोद्वेधा षट्पञ्चाशन्नदीसहस्रसहिता हरिकान्ता पश्चिमोदधिं गता। तस्मिन् पर्वते ऽष्टौ कूटानि, तद्यथा सिद्धायतन १ महाहिमवत् २ हैमवत ३ रोहिता ४ ह्री ५ हरिकान्ता ६ हरित् ७ वैडूर्य ८ नामानि, हिमवत्कूटतुल्यानि स्वनामधेयदैवतानि। तस्मादुत्तरस्यां दिशि हरिवर्षं क्षेत्रं तत्र युगलिनः प्रागुक्तयुगलिकेभ्यो द्विगुणविशेषणाः केवलं कृतचतुःषष्टिदिनापत्यपालनाः षष्ठप्रान्ते विहिताहाराश्च, तस्य बहुमध्यदेशभागे ऽरुणदेववसतिः शब्दापातिविशिष्टो गन्धापाती। कालस्तु तत्र सुषमारूपः सदैव। तदुत्तरो हरिवर्षक्षेत्राद् द्विगुणविस्तारश्चतुःशत-

रोहिताशा महानद्याः पूर्वेण हैमवतवर्षस्य बहुमध्यदेशभागे तत्र ननु शब्दापाती नाम्ना वृत्तवैताढ्यपर्वतं प्रज्ञप्तः, एकं योजनसहस्रम् ऊर्ध्वोच्चत्वेन अर्धतृतीयानि योजनशतानि उद्वेधेन सर्वत्र समः पत्यङ्कसंस्थानसंस्थितः। एकं योजनसहस्रम् आयामविष्कम्भाभ्यां त्रीणि योजनसहस्राणि एकं च द्वाषष्ट्यधिकं योजनशतं किञ्चिद्विशेषेण परिक्षेपेण प्रज्ञप्तं सर्वात्मना रत्नमयः आच्छः. Also quoted in the commentary on the बृहत्क्षेत्रसमास, verse 173 (BKSJ, p 178)

¹ जम्बूद्वीप्समास of उमास्वाति (JDSU, p 8, line 4) The sentence in full reads तन्मध्ये वृत्तो विविधरत्नमयः सर्वतः साहस्रः शब्दापाती गिरिः।

² For संवादीति of Ed1

योजनोच्छ्रयस्तपनीयमयो निषधगिरिः, तदुपरि महापद्माद् द्विगुणायाम
विष्कम्भो दशयोजनावगाढः पद्महृदविशिष्टपद्मपूर्णः कृतधृतिदेवीनिवासः
तिगिच्छिहृदः, तदक्षिणदिग्भागे सैककलानि सप्तसहस्राणि चत्वारि शतानि
एकविंशानि योजनानां पर्वतमुल्लङ्घ्य स्वनामकुण्डं मध्येकृत्य हरिकान्तावत्
केवलं पूर्वोदधिं गता हरित्सलिला । उत्तरेण शीतोदा निर्गता, तस्याः प्रवाहो
जिह्वा च पञ्चाशद्योजनानि, हरिन्नदीकुण्डाद् द्विगुणकुण्डा, निषध १ देवकुरु २
सूर्य ३ सुलस ४ विद्युत्प्रभ ४ हृदान् विभिद्य चतुरशीत्या नदीसहस्रैरन्विता,
भद्रशालवन-मध्यप्रवृत्ता, योजनद्वयान्तरे मन्दरमलगन्ती, अपरदिगभिमुखं
विद्युत्प्रभविदारिकापरविदेहं द्विधा विधाय एकैकस्माद्विजयादष्टाविंशति
नदीसहस्रानुगता, जयन्तद्वारादधो जगतीं विदार्य पञ्चशतयोजनायामा,
दशयोजनोद्वेधा, पश्चिमजलधिं (जलधिमधि)गता । तस्मिन् पर्वते नव कूटानि,
तद्यथा - सिद्धायतन १ निषध २ हरिवर्ष ३ प्राग्विदेह ४ हरित् ५ धृति ६ शीतोदा
७ अपरविदेह ८ रुचका ९ भिधानानि हिमवत्कूटसदृशानि । निषधादुत्तरो
वैडूर्यमयस्तिगिच्छि-प्रतिच्छन्दः केशरिहृदमध्ये नीलवान् वर्षधरः, तत्र नव
कूटानि, तथाहि - सिद्धायतन १ नील २ प्राग्विदेह ३ शीता ४ कीर्त्ति ५ नारी ६
अपरविदेह ७ रम्यक ८ उपदर्शन ९ कूटाख्यानि निषधकूटमानामि । ततः
केशरिहृदाद् दक्षिणदिशि सैककलानि सप्तयोजनसहस्राणि चत्वारि
शतान्येकविंशत्यधिकानि पर्वताधित्यकामुल्लङ्घ्य, स्वनामदैवतकुण्डं मध्येकृत्य,
नील १ उत्तरकुरु २ चंद्र ३ एरवत ४ माल्यवत् ५ हृदान् विभिद्य, भद्रशालसत्क
[सक्त¹]-चतुरशीतिनदीसहस्रपरीता, माल्यवद्विदेहविजय द्वारच्छेदिनी,
पूर्वोदधिं गता शीता, शेषं शीतोदावत् । निषधनीलवदन्तरा महाविदेहो
लक्षयोजनानि तस्य मध्यदैर्घ्यं विष्कम्भस्तु निषधाद् द्विगुणः । तन्मध्ये
सहस्रयोजनावगाढो नवनवतियोजनसहस्रोच्चः भूमितले दशसहस्रविस्तार
उपरि सहस्रयोजनायामः रत्नमध्यः स्वर्णमयो मेरुगिरिः । तदुपत्यकायां
पूर्वापरयोर्द्विविंशतियोजनसहस्रायाम् उत्तरदक्षिणयोस्तु प्रत्येकं
सार्द्धयोजनशतद्वयविस्तारं, नानावृक्षकलितं, भद्रशालवनं । तन्मध्ये
मेरुपर्वतात् पञ्चाशता योजनैर्हिमवत्सिद्धायतन-प्रमाणानि चतुर्दिशानि

¹ Also LD2 has the enigmatic स्क्त Maybe it is a wrong reading for सक्त
mfn clinging or adhering to, sticking in (with loc or comp), belonging
to (with gen)

चत्वारि सिद्धायतनानि । तावतैव विदिक्षु
 पञ्चशतपञ्चाशद्योजनायामास्तदूर्ध्वविष्कम्भो दशदशयोजनावगाढाश्चतस्रश्चतस्रो
 वाप्यः । तन्नामानि यथा - पद्म १ पद्मप्रभा २ कुमुदा ३ कुमुदप्रभा ४,
 उत्पलगुल्मा १ नलिनी २ उत्पला ३ उत्पलोज्ज्वला ४, भृङ्गा १ भृङ्गनिभा २
 अञ्जना ३ कञ्जलप्रभा ४, श्रीकन्ता १ श्रीमहिता २ श्रीचंद्रा ३ श्रीनिलयाः ४,
 पूर्वोत्तरक्रमाद-वगन्तव्याः, तन्मध्ये प्रासादाः पञ्चशत
 योजनोच्चास्तदूर्ध्वविस्ताराः सिंहासनरुचिराश्चत्वारः, तेषु दाक्षिणात्यौ
 सौधमेन्द्रस्य, औदीच्यौ त्वीशानेन्द्रस्य । शीताशीतोदयोर्नद्योः कूलद्वयेऽपि द्वौ
 द्वौ कूटपर्वतौ दिग्गजनामानौ, तन्नामानि शीतानद्या
 उत्तरदिग्भागादक्षिणावर्त्तनेन गण्यानि, तानि चेमानि पद्मोत्तर १ नील २ सुहस्त
 ३ अञ्जन ४ कुमुद ५ पलाश ६ अवतंस ७ रोचन ८ इति एते कूटगिरयः
 स्वनामदेवाः । ततो मेरूमूलादुत्पत्य योजनानां पञ्चशत्या नन्दनं वनं । तत्र
 दिक्षु चतसृष्वपि हिमवत्कूटसमानि चत्वारि सिद्धायतनानि, विदिक्षु प्राग्वत्
 प्रासादान्विताः पुष्करिण्यः, तथाहि - नन्दो त्तरा १ नन्दा २ सुनन्दा ३
 नन्दिवर्द्धना ४, नन्दिषेणा १ अमोघा २ गोस्तूपा ३ सुदर्श ना ४, भद्रा १
 विशाला २ कुमुदा ३ पुंडरीकिणी ४, विजया १ वेजयन्ती २ जयन्ती ३
 अपराजिता ४ । अस्यां मेखलायामष्टौ दिक्षुमारिणां कूटानि, तथाहि - नन्दन
 १ मन्दर २ निषध ३ हैमवत ४ रजत ५ रुचक ६ सागरचित्र ७ वज्र ८ नामानि ।
 एतेष्वष्टौ दिक्षुमार्योऽवतिष्ठन्ते, ताश्चेमाः - मेघङ्करा १ मेघवती २ सुमेघा ३
 मेघमालिनी ४ सुवत्सा ५ वत्समित्रा ६ वारिषेणा ७ बलाहका ८ इति । एता
 देव्यो जिनजन्मनि मेघवर्षां विदधति । तथेशानकोणे सहस्र-
 योजनोच्छ्रायविस्तारमुपरिष्ठादूर्ध्वायामं बलकूटं स्वनामदैवतं, तच्च पञ्च-
 योजनशतानि नन्दनवनाद्वहिर्निःसृतं । उक्तं च -

"नंदणवणरुंभेत्ता, पंचसए जोयणाई नीसरिउं;

आयासे' पंचसए, रुंभेत्ता ठाई बलकूडे ॥ १ ॥"²

¹ For incorrect आयामे, see note below

² बृहत्क्षेत्रसमास, verse 258 (BKSJ, p 225)

नंदणवनरुंधिता, पंचसए जोयणाई नीसरिउं ।

आयासे पंच सए, रुंभित्ता भाई बलकूडो ॥ १५८ ॥

ततो द्विषष्टिसहस्राणि पञ्चशताधिकानि योजनानामुपरिष्टादारुह्य सौमनसं वनं नन्दनवनसदृशं, केवलं कूटानि तत्र न सन्ति । वाप्यो यथा - सुमनाः १ सौमनसा २ सौमनान्ता ३ मनोरमा ४, उत्तरकुरु १ देवकुरु २ वीरसेना ३ सरस्वती ४, विशाला १ माघभद्रा २ अभयसेना ३ रोहिणी ४, भद्रोत्तरा १ भद्रा २ सुभद्रा ३ भद्रवती ४ । सेषं तथैव । ततः षट्त्रिंशत्सहस्राणि योजनानामुपरि गत्वा सौमनसविशिष्टं पण्डकवनं, तद्विस्तारः सहस्रं योजनानि, बहुमध्यदेशभागे चूला चास्य, सा उपर्यधो द्वादशचतुर्योजनायामा चत्वारिंशद्योजनोच्चा वैडूर्यमयी, तस्य उपरि सिद्धायतनं विजयाद्धसदृशं मध्ये वनं, विदिक्षु षोडश पुष्करिण्यः, तद्यथा - पुण्ड्रा १ पुण्ड्रप्रभा २ सुरक्ता ३ रक्तवती ४, क्षीररसा १ इक्षुरसा २ अमृतरसा ३ वारुणी ४, शंखोत्तरा १ शंखा २ शंखावती ३ बलाहका ४, पुष्पोत्तरा १ पुष्पवती २ सुपुष्पा ३ पुष्पमालिनी ४ । प्रासादाः सिद्धायतनानि च प्राग्वत् । वनान्ते चतसृषु दिक्षु एकैका जिनाभिषेकशिला, तद्यथा - प्राच्यां पाण्डुशिला १, दक्षिणस्यामतिपाण्डुशिला २, अपाच्यां रक्तशिला ३, उत्तरायामतिरक्तशिला ४ इति । ताश्च सर्वाद्धचंद्रसंस्थानसंस्थिताः पञ्चयोजनशतायामास्तदूर्ध्वविस्ताराश्चतुर्योजनोत्सेधा अर्जुनकनकनिर्माणाः, तासु पाण्डुकम्बलारक्तकम्बलयोरुपरि द्वे सिंहासने, शेषयोस्त्वेकैकं, सिंहासनानां च सर्वेषामायामो विष्कम्भश्च पञ्चधनुःशतानि, तदूर्ध्वं पृथुत्वं प्राच्यापाच्येषु विजयोद्भवा जिना अभिषिच्यन्ते । इतरयोस्तु भरतैरवतोत्पन्नास्तीर्थकरा इति । तथा चतसृष्वपि मेरोर्विदिक्षु गजदन्ताकारवक्षस्कारनामानः पर्वताः सन्ति । इदमुक्तं भवति, यथा गजस्य दन्ता मूले स्थूलास्ततः क्रमेण हीयमाना यावदन्ते सूक्ष्माः, एवमेते ऽपि, आदौ निषधनीलवन्तौ निकषा चतुर्योजनशतोच्चाः पञ्चयोजनशतविस्ताराः, तत उच्चत्वे क्रमेण वर्द्धमाना विस्तारे तु हीयमानास्तुरगकन्धराकृतयो यावन्मेरुसम(याः?) । पञ्चयोजनशतान्युच्चा अङ्गुलासंख्येयभागविस्तारा भवन्ति । ते चामी - आग्नेय्यां रजतमयः सप्तकूटपरिष्कृतः सौमनसः १ नैर्ऋत्यां तपनीयमयो नवकूटान्वितो विद्युत्प्रभः २ वायव्यां हिरण्यमयः सप्तकूटो गन्धमादनः ३ एशान्यां वैडूर्यमयो

(नन्दनवन रुध्वा पञ्चशतानि [पञ्चशत] योजनानि निःसृत्य । आकाशे पञ्चशतानि [पञ्चशत] रुध्वा भाति [तिष्ठति] बलकूटः ॥ १५८ ॥)

! In the sense of 'समीपे', Ed1, p 23, note

नवकूटांकितो माल्यवान् ४ प्रत्येकमेतेषां त्रिंशद्योजनसहस्राणि नवोत्तरं शतद्वयं कलाषट्कं चायामः। सर्वेषु प्रथमे प्रथमे कूटे सिद्धायतनं, कूटानि चामूनि हिमवत्कूटप्रमाणानि, एतेषां नामानि मेरुदिविभागाद् गणनीयानि, तथाहि - सौमनसे वक्षस्कारगिरौ सिद्धायतन १ सौमनस २ मङ्गलापाति ३ देवकुरु ४ विमल ५ कञ्चन ६ वशिष्ठानि ७। पञ्चमषष्ठयोस्तोयधाराविचित्रदेवते। तथा विद्युत्प्रभे - सिद्धायतन १ विद्युत्प्रभ २ देवकुरु ३ पद्म ४ कनक ५ स्वस्तिक ६ शीतोदा ७ सदाजल ८ हरि ९ नामानि, कनकस्वस्तिककूटयोः पुष्पमाल-अनिन्दितदेवते। तथा गन्धमादने - सिद्ध १ गन्धमादन २ गन्धलावत् ३ उत्तरकुरु ४ स्फाटिक ५ लोहित ६ आनन्दानि ७। पञ्चमषष्ठयोर्भोगङ्गाराभोगवत्यौ देव्यौ। तथा मालवति - सिद्ध १ माल्यवत् २ उत्तरकुरु ३ कच्छ ४ सागर ५ रजत ६ शीता ७ पूर्णभद्र ८ हरित्सहानि ९, सागर रजतयोस्सुभोगाभोगमालिन्यौ देव्यौ। शेषाणि स्वनामतुल्यदैवतानि। एतेषु हरिस्स^१हरिकूटे सहस्रयोजनोच्छ्रायायामे उपरिष्ठात्तु पञ्चयोजन शतविस्तारे, शेषाणि प्राक्कथितप्रमाणानि। मन्दरगन्धमादननीलवन्माल्यवतां मध्ये उत्तरकुरुक्षेत्रं, तच्चैकादशयोजनसहस्राणि द्विचत्वारिंशान्यष्टौ शतानि च कलाद्वयाधिकानि विस्तीर्णं, तत्र मिथुनधर्माणो युगलिनखिगव्यूतोच्चा अष्टमभक्तावसान-कृताहारास्त्रिपत्यपरमायुषः षडधिकार्द्धतृतीयशत-पृष्ठकरण्डांकिततनवः सुषमसुषमाकालम-नुभवन्तः कल्पद्रुफलसंतुष्टा एकोनपञ्चाशद्दिनान्यपत्यानि पर्यति प्रतिपाल्य सुखमृत्यवो देवेषूपपद्यन्ते। अथ शीतायाः प्राच्यामपाच्यां च नीलवतस्तु याम्यायामष्टौ शतानि चतुस्त्रिंशानि यादृशैः सप्तभिर्योजनं भवति तादृशांश्चतुरो भागांश्चातिक्रम्य द्वौ यमकपर्वतौ, तयोर्मूलविस्तार उच्चत्वं च सहस्रं योजनानि, उपरि तदर्द्धविस्तारः, तयोरुपरि कनकमयौ प्रासादौ, हिमवद्वत् तावति च। दक्षिणदिशि नीलाद्या हृदाः। उक्तं च -

"जावइयमि पमाणमि, हुंति जमगा नीलवंताओ।

तावइयमंतरं खलु, जमग दहाणं दहाणं च ॥ १ ॥"^२

^१ For हरिस्स of EdI

^२ Quotation untraced but also quoted in the commentary on verse 271 of the बृहत्क्षेत्रसमास (BKSJ p 265)

जावइयमि पमाणमि, हुंति जमगा नीलवंता उ।

ते च उदग्दक्षिणयोर्दीर्घाः पूर्वापरयोस्तु विस्तीर्णाः पद्महृदप्रमाणाः
 स्वनामदेवनिवासाः, तेषां प्रागपरयोर्दिशोरैकैकस्य दश दश काञ्चनगिरयः
 स्वनामदेववसतयः, तेषां उच्चत्वं मूलविस्तारश्च शतं शतं योजनानि, उपरि तु
 पद्माशयोजनानि, परस्परं शिखरव्यवधानं शतं शतं योजनानां, मूले तु
 नास्त्यन्तरं। तथा शीतायाः प्राच्यां पञ्चशतयोजनायामविस्तारमभ्यन्तरे
 द्वादशयोजनपृथुलं क्रमेण हीयमानं यावदन्ते ऽर्द्धयोजनमानं जम्बूनदमयं
 जम्बूपीठमस्ति, तच्च द्विगव्यूतोच्चया पञ्चधनुःशतविस्तीर्णया पद्मवरवेदिकया
 परिक्षिप्तं, तस्य चतुसृष्वपि दिक्षु द्विकोशोच्छ्रयाणि तदर्द्धविस्ताराणि
 ध्वजतोरणवन्दनमालाविभासितानि चत्वारि द्वाराणि। तथा च बहुमध्ये
 चतुर्योजनोच्छ्रया अष्टयोजनायामा मणिपीठिका, तस्या उपरिष्टाद् जम्बूवृक्षः,
 स चाष्टयोजनविष्कम्भोच्छ्रयः वज्रमयमूलः, तस्यावगाहः स्कन्धश्च द्वे योजने,
 षड्योजनदैर्घ्याः शाखास्ताश्च सौवर्णाः, स्कन्धः पत्राणि च वैडूर्यमयानि,
 प्रवालमयाः पल्लवाः, रत्नमयानि फलानि। प्राच्ये शाले^१ भवनं, तत्र
 मणिपीठिकायामनादृतदेवस्थानं, शेषेषु प्रासादाः, मध्ये सिद्धायतनं, सर्वाणि
 विजयार्द्धप्रमाणानि, तत्परिवेष्टने ऽष्टोत्तरं शतं जम्बूनां, परिवारजम्बूसंख्या
 पद्महृदवत्, तदधिपतिरनादृतो देवः, ततः पद्माशतं योजनान्यतिगम्य
 प्रथमवनखण्डे चतसृषु दिक्षु भवनानि, विदिक्षु चतसृणां पुष्करिणीनां मध्ये
 प्रासादाः, भवनप्रासादमध्ये ऽष्टौ कूटानि ऋषभकूटप्रमाणानि जम्बूनदानि, तेषु
 सिद्धायतनानि शालिवनपूर्वोत्तरादिप्रासादेषु सिंहासनानि। मन्दरादक्षिणे
 देवकुरुः। निषधोत्तरौ चित्रविचित्रौ यमकवत्, हृदास्तु निषधादयः, तदपरार्द्धे
 गा[१]रुडावासः शात्मलितरु- जम्बवा सदृशवर्णकः।
 प्रागपरयोर्द्वात्रिंशद्विजयाः। तथाहि - प्राग्विदेहः शीतया अपरविदेहस्तु
 शीतोदया द्विधाकृतः। पुनरेकैको विभागश्चतुर्भिर्वक्षस्कारैः
 तिसृभिस्तिस्मृभिश्चान्तर्नदीभिरन्तरा निपत्याष्टधा कृतः, ततो ऽष्टभिश्चत्वारो
 गुणिता जाता यथोक्तसंख्या विजयाः, तथा दक्षिणात्या गङ्गासिन्धुभ्यां

तावद्वयमन्तरं खलु, जमग दहाणं दहाणं च ॥ २७१ ॥

(छाया यावति प्रमाणे भवन्ति यमका नीलवन्तादयः। तावति अन्तरं खलु यमकाभ्यां
 दक्षिण दक्षिण च ॥)

^१ Variant शाख्यायां

नदीभ्यातं, औदीच्यास्तु रक्तारक्तोदाभ्यां विभज्य त्रिधाकृताः । पुनः प्रतिविजयं वैताद्वयेन निपत्य षट् खण्डानि कृतानि । उक्तं च -

"विजयं पडिवेयड्ढो, गङ्गासिन्धुसमा डु डुन्नि¹ नई ।

तेहिं कया छखंडा, विदेह बत्तीस विजयाणं ॥ १ ॥"²

तत्रैकस्य विजयस्यायामः षोडशयोजनसहस्राणि द्विचत्वारिंशान्यष्टौ शतानि कलाद्वयाधिकानि, तथा विस्तारो द्वात्रिंशतिशतानि त्रयोदशोत्तराण्यर्द्धगव्यूतानि निषधनीलवतोर्नितम्बे प्रतिविजयमेकैकमृषभकूटं, शीताशीतोदयोगंगा-सिन्धुसङ्गमे क्रमेण मागधप्रभासौ तीर्थे, वरदामतीर्थं तु तयोर्बहुमध्यदेशभाग इति । इह भद्रशालमुखवनयोर्मध्ये चत्वारो वक्षस्कारास्तदन्तरे तिस्रो नद्यः, तासामन्तराले ऽष्टौ विजयाः, सर्वे ऽपि चतुर्भिर्गुणिता जातान्यष्टौ वनानि, षोडश वक्षस्काराः, द्वादशान्तर्नद्यो, द्वात्रिंशद्विजयाः । प्रतिविजयं च द्वे द्वे महानद्यौ, निषधसविधवर्तिकुण्डाद्विनिगति गङ्गासिन्धुनाम्न्यौ, केवलमौदीच्येषु षोडशसु विजयेषु माल्य(नील?)³वदुपकण्ठस्थितकुण्डान्निःसृते नामतो रक्तारक्तवत्यौ विद्येते । तत्र वक्षस्काराणां नामानि यथा - चित्र १ पद्म २ नलिन ३ एकशैलाः ४, त्रिकूट १ वैश्रमण २ सुदर्शन ३ अञ्जनाः ४, अङ्कवत् १ पद्मवत् २ आशीविष ३ सुखावहाः ४, चन्द्र १ सूर्य २ नाग ३ देवगिरयः ४ इति । प्रतिवक्षस्कारं चत्वारि चत्वारि कूटानि सिद्धायतन १ स्वनाम २ पूर्वविजय ३ अपरविजयाख्यानि । तथान्तर्नद्यः कुण्डनिर्गमाः कुण्डमध्यद्वीपाः स्वनामदेवीवसतयः शीताशीतोदानुगमिन्यः प्रत्येकं पञ्चविंशत्यधिकशत-योजनविस्तारा दशगव्यूतावगाहाः, ताश्च द्वादश नामतो यथा - ग्राह[॥]वती १ हृद[॥]वती २ वेगवती ३, तप्तजला १ मत्तजला २ उन्मत्तजलाः ३, क्षीरोदा १ सिंहस्रोता २ ऽन्तर्वाहिन्यः ३, ऊर्मिमालिनी १ गम्भीरमालिनी २ फेनमालिन्य ३ इति । विजया यथा - कच्छ १ सुकच्छ २ महाकच्छ ३ कच्छवत् ४ आवर्त ५ मङ्गलावर्त ६ पुष्कर ७ पुष्करवन्तः ८, वच्छ १ सुवच्छ २ महावच्छ ३ वच्छवत् ४ रम्य ५ रम्यक ६ रमणीय ७ मङ्गलवन्तः ८, पद्म १ सुपद्म २ महापद्म ३ पद्मवत् ४ शङ्ख ५ कुमुद ६ नलिनि ७ सलिलवन्तः ८, वप्र १ सुवप्र २ महावप्र ३

¹ For दु डुन्नि

² छाया विजय प्रति वैताद्वयो गङ्गासिन्धुसमे द्वे द्वे नद्यौ । ताभ्या कृता षट्खण्डा विदेहे द्वात्रिंशद्विजयाणाम् ॥ Origin of quotation untraced

³ In this context, माल्यवत must be a mistake

वप्रवत् ४ वल्गु ५ सुवल्गु ६ गण्डिल ७ गण्डिलवन्तः ८, गिरिभिर्नदीभिश्च विभक्ताः। प्रतिविजयं चैकैका नगरी, तद्यथा - क्षेमा १ क्षेमपुरी २ अरिष्टा ३ अरिष्टवती ४ खड्गी ५ अञ्जुषा ६ औषधी ७ पुण्डरीकिण्यः ८, सुषीमा १ कुण्डला २ अपराजिता ३ प्रभाकरी ४ अङ्गवती ५ पद्मावती ६ शुभा ७ रत्नसञ्चयाः ८, अश्वपुरी १ सिंहपुरी २ महापुरी ३ विजयपुरी ४ राज्या ५ विराज्या ६ अशोका ७ वीतशोका ८, विजया १ वैजयन्ती २ जयन्ती ३ अपराजिता ४ चक्रपुरी ५ खड्गपुरी ६ अवध्या ७ अयोध्या ८, एताः सर्वाः पुर्यो भरतायोध्याप्रतिकृतय इति। इह वक्षस्कारान्तर्नदीविजयपुरीणां सर्वेषां गणनाक्रमो माल्यवद्वक्षस्काराद-वगन्तव्यः। तथा विजयादीनां वैताड्येषु प्रत्येकं पार्श्वद्वये ऽपि पञ्चपञ्चाशत्पञ्चपञ्चाशन्नगराणि सन्ति, यतो नितम्बद्वयमपि समानदैर्घ्यं, भरतैरावतयोस्तु धनुष्पृष्ठाकारत्वान्मध्यबाह्वयोः पार्श्वयोर्महदन्तरमतः तत्रैकस्यां दिशि पञ्चाशदन्यस्यां तु षष्टिः सज्जनपदानि पुराणीति। नीलवतः परतो रम्यकं क्षेत्रं हरिवर्षवत् केवलं, नाम्ना माल्यवानिह वृत्तवैताड्यः, ततः परो महाहिमवत्प्रतिच्छायो रुक्मी शैलः, तदुपरि बुद्धिदेवीनिवासो महापद्मप्रतिरूपो महापुण्डरीको हृदः, कूटान्यष्टावत्र तानि चामूनि सिद्ध १ रुक्म २ रम्यक ३ नरकान्त ४ बुद्धि ५ रौप्य ६ हैरण्यवत ७ मणिकाञ्चन ८ नामानि। तत्र दक्षिणानरकान्तापूर्वगाहरिकान्तावत् रूप्यकूलोत्तराऽपरदिग्गामिनी रोहितावत्। तदन्तरं हैरण्यवतक्षेत्रं हैमवतप्रख्यं नवरं तन्मध्ये नामतो विकटापाती वृत्तवैताड्यः प्रभासदेवाधिवासः, किं च सर्वे ऽपि वृत्तवैताड्या एकप्रमाणवर्णाः। तदुपरि स्वर्णमयः शिखरिवर्षधर लक्ष्मीनिवासः पद्मविशिष्टः पुण्डरीको हृदस् तत्र, तस्माद् दक्षिणां दिशमाश्रित्य रोहितांशासदृशी सुवर्णकूला, रक्तारक्तवर्त्यो तूत्तरगे गङ्गासिन्धु इव प्रमाणतः। तदुपरिष्टाच्चैकादशकूटानि, तद्यथा - सिद्धायतन १ शिखरि २ हैरण्यवत ३ सुरादेवी ४ रक्ता ५ लक्ष्मी ६ सुवर्णा ७ रक्तोदा ८ गन्धापाति ९ एरवत १० तिर्गिच्छि ११ संज्ञानि हिमवतकूटसदृशि। सर्वक्षेत्राणामुत्तरदिगवस्थितं भरतप्रतिकलमैरवतं, वैताड्यस्तु व्यत्ययनगरसंख्य इति। तथाऽस्माज्जम्बूद्वीपादसंख्येषु द्वीपसमुद्रेष्वतिक्रान्तेषु कश्चिद् जम्बूद्वीपाभिधानो द्वीपो ऽस्ति, तस्मिन् सर्वे विजयादिद्वारवर्षधरपर्वतकूट-नदीहृदवृक्षविजयाद्यधिष्ठातृणां देवानां राजधान्यः सन्ति। उक्तं च जम्बूद्वीपप्रज्ञातौ -

"रायहाणीओ जंबूद्वीवे मंदरस्स पव्वयस्स दाहिणेण तिरियमसंखिजे दीवसमुदे वीइवइत्ता अन्नमि जंबूद्वीवे बारसजोयणसहस्साइ उगाहेत्ता इत्थण रायहाणीओ भाणियव्वाओ ।"¹

तासां विशेषवर्णनं क्षेत्रसमासबृहद्भूत्तेरवसेयमिति समस्तप्रकरणसमुदायार्थः
[॥ ११, १२ ॥]

*bharahāi*¹iti - varsāni ksetrāni manusya-nivāsa-sthānānīty arthah, tāni kīyat samkhyāni? kim nāmāni ca bhavanti ity āha, *satta*¹iti sapta-samkhyāni nāmataś tu bharatādīni, ādi-śabdād dharmavata-harivarsa-mahāvīdeha-ramyuka- hairanyaka¹airavatānām grahah, tathā varsa-śabdō na-pumsaka-lingah pumstve prayukto 'pi prākṛtatvāt na dosāya, 'lingam vyabhicāry api' iti vacanāt, amūni ca sarva-ksetrāni svādhīsthātr-daivata-samāna-nāmāni tathā hi bharatādhipatir yo yo deva utpadyate tam tam tat-sāmānikādyā devā 'bharata' ity āhṛayanti, tatas tan-nāmnā tad-adhīsthitam ksetram api 'bharatam' iti kathyate tathā ca¹āgamah

¹ जम्बूद्वीपप्रज्ञप्ति, सू १४ (ed Javeri, 1920, p 82) छाया राजधानी जम्बूद्वीपे मन्दरस्य पर्वतस्य दक्षिणेन तिर्यक्सख्येये द्वीपसमुद्रे व्यतिक्रम्य अन्यस्मिन् जम्बूद्वीपे द्वादशयोजनसहस्राणि अवगाह्य अत्र ननु राजधानी भणितव्या The sentence replenished is कहि ण भते। दाहिणइढभरहकूडस्स देवस्स दाहिणइढा भरहा। णाम रायहाणी पणत्ता?, गो । मंदरस्स पव्वतस्स दक्खिणेण तिरियमसखेजदीवसमुदे वीइवइत्ता अयणं जंबूद्वीवे दीवे दक्खिणेण बारस जोयणसहस्साइ ओगाहिता एत्थ ण दाहिणइढभरहकूडस्स देवस्स दाहिणइढभरहा णाम रायहाणी भणिअव्वा छाया कुत्र ननु भन्ते। दक्षिणार्धभरतकूटस्य देवस्य दक्षिणार्धा नाम्ना रजधानी प्रज्ञाता?, गौतम। मन्दरस्य पर्वतस्य दक्षिणेन तिर्यक्सख्येयद्वीपसमुद्रे व्यतिक्रम्य अन्यस्मिन् जम्बूद्वीपे द्वीपे दक्षिणेन द्वादशयोजनसहस्राणि अवगाह्य अत्र ननु दक्षिणार्धभरतकूटस्य देवस्य दक्षिणार्धभरता नाम्ना राजधानी भणितव्या

"se keṇaṭṭheṇaṃ bhaṃte, bharahe vāse iti? goyamā, bharahe deve mahaddhīe mahajjue jāva paliovamaṭṭhiie parivasai, se eenaṭṭheṇaṃ goyamā evaṃ vuccaī bharahe vāse"¹

iti evaṃ haimavatādisv api bhāvanīyam iti samkṣepārthah vistarārthas tv ayam - sarva-dvīpa-samudrānām madhye paripūrṇa-candra-maṇḍala-samsthānah sarvato lakṣa-yojana-māno jambūdvīpo 'sti, sa caikayā vajra-mayyāṣṭa-yojanocchrayayā mūla-madhyoparitana-vibhāgesu kramena dvādaśāsta-catur-yojana-vistārayā vedikayā sarvato vestito 'sti yad āgamah

"se ṇaṃ jaṃbuddhīe egū jagaīe, savvaṃ samaṃtā saparikkhitte sū ṇaṃ jagaī aṭṭha-joṇāṃ uddhaṃ uccatteṇaṃ, mūle bārasa-joṇāṃ vikkaṃbheṇaṃ, majjhe aṭṭha-joṇāṃ vikkaṃbheṇaṃ, uvariṃ cattāri joṇāṃ vikkaṃbheṇaṃ, mūle vitthinnā, majjhe samkhuttā, uvariṃ taṇuā, gopuccha-saṃtthāṇa-saṃtthiyā, savva-vairā-mayā acchā saṇhā, jāp(v?)a paḍirūvā"²

¹ Quotation untraced Chāyā *su kenārthena bhadanta, bharato varsa iti? gautama, bharato devo mahā-rddhiko mahā-dyuto yāvat paṭyopama-sīhanikah parivasati, su etenārthena, gautama, evaṃ ucyaṭe bharato varsaḥ*

² Part of sū 124 of the Jīvājīvābhigamasūtra as published by Shāha Naginbhai Ghelābhāi Javeri, Śresthī Devacandra Lālbhāi Jainapustakodhāre grānthāṅkah 50, Bombay, 1919 (.. *jaṃbuddhīe*) .. *se ṇaṃ ekkāe jagatīe savvato samaṃtā saṃparikkhitte sū ṇaṃ jagaī aṭṭha joṇāṃ uddham uccatteṇaṃ, mūle bārasa joṇāṃ vikkaṃbheṇaṃ, majjhe aṭṭha joṇāṃ vikkaṃbheṇaṃ, uppīṇ cattāri joṇāṃ vikkaṃbheṇaṃ, mūle vittiṇṇā, majjhe samkhuttā, uppīṇ taṇuyā, gopuccha-saṃtthāṇa-saṃtthitā, savva-vairā-māi acchā saṇha . (jāva) ... paḍirūve Chāyā (jambūdvīpah) sū khalu ekayā*

iti tasyāś copariśtād urdha-yojanoccaḥ pañca-dhanuh-śata-vistīrṇo gavāksu-katakah, tathā tasyā eva bahu-deśa-madhya-bhāge gavāksu-kataka-pramānocchrāya-dairghyā parikṣepeṇa jagatī-samānā nānā-ratna-nirmānā, vividha-padma-maṇḍitā, padma-vara-vedikāstī yad uktam Rājaprasāsnīyopāṅge -

"se keṇattheṇaṃ bhaṃte! evaṃ vuccai, pauma-vara-veiyā? goyamā pauma-vara-veiyā ṇaṃ tattha tattha dese tahiṃ tahiṃ veiyāsu, veiyā-bāhāsu ya, veiyā-phalaesu ya, veiyā-puḍaṃtaresu ya, khaṃbhesu, khaṃbha-bāhāsu, khaṃbha-phalaesu, khaṃbha-puḍaṃtaresu, sūisu, sūi-muḥesu, sūi-phalaesu, sūi-puḍaṃtaresu, pakkhesu, pakkha-bāhāsu, pakkha-phalaesu, pakkha-puḍaṃtaresu, bahuṃyāiṃ, paūmāiṃ, kumuṃyāiṃ, naliṃyāiṃ, subhagāiṃ, sogamaḍhiyāiṃ, puṃḍariyāiṃ, saya-vattāiṃ, saḥassa-vattāiṃ, savva-rayāṇā-mayāiṃ, acchāiṃ, paḍirūvāiṃ, mahayāvāsikkayachattasamāṇāiṃ, paṇṇattāiṃ, samaṇāuso, se eṇaṃ attheṇaṃ goyamā, evaṃ vuccai pauma-vara-veiyā"¹

jagatyā sarvataḥ samantāt samparikṣiptaḥ sā khalu jagaty astu-yojanāny ūrdhvaṃ uccatvena, mūle dvāduśa-yojanāni viskambhena, madhye 'śtu-yojanāni viskambhena, upari cattvāri yojanāni viskambhena, mūle vistīrṇā, madhye samkṣiptā, upari tanukā, gopuccha-samsthāna-samsthutā, sarva-vajra-mayy acchā ślakṣnā, (yāvat) pratirūpah The same, in a very similar wording, can be found in the *Jambūdvīpaprayāṇapti* as published by Shāha Naginbhai Ghelābhāi Javeri, Śresthī Devacandra Lālbhāi Jainapustakoddhāre granthāṅkah 52, Bombay, 1920, sū 4, p 19

¹ *Rājaprasāsnīyasūtra*, Jaina-Śāstrod dhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāṣilālji and with Hindi and Gujarati translation), Rajkot, 1965, Vol I, sū 70, p 459 *se keṇattheṇaṃ bhaṃte! evaṃ vuccai-paumavaraveiyā? goyamā!*

*iti tasyāḥ pārśva-dvaye 'pi dvau vana-khaṇḍau vedikā-māna-
dairghyau vidyete, navaraṃ vistārenābhyantaraḥ sārdu-
dhanuḥ-śata-dvayono-yojana-yugma-pramāno, bāhyas tu
vana-khando 'rdhāstama-dhanuḥ-śata-hīna-yojana-yugma-
māno, yatus tatrānyāny apy abhyantarāt vana-khandād
adhikāni pañca-dhanuḥ-śatāni jāla-kaṭakenāvaruddhāni,
param śrī-malayugiri-pādair naitad vivakṣitam, dvayor api
vana-khundayor ekam eva mānam uktam, tattvaṃ tu bahu-
śrutū vidanti tasyām ca vedikāyām meru-purvatāt pañca-
catvāriṃśad-yojanasahasrāni dukṣinasyām diśy atigatya asta-*

*paumavaravetyāṇaṃ tattha tattha tahiṃ tahi dese vetyāsu ya
vetyāphalaesu ya vetyāpudamtaresu ya khaṃbhesu ya
khaṃbhabāhāsu ya khaṃbhasīsesu khaṃbhapudamtaresu sūisu sūi-
mukhesu sūīphalaesu sūīpudamtaresu pakkhesu pakkhabāhāsu
pakkhaperamtesu pakkhapudamtaresu bahuyāim uppalaṃ paṃmāim
kumuyāim, nalināim subhagāim, sogamdhīyāi puṇḍarīyāim
mahāpuṇḍarīyāim sayavattāim saḥassavattāim savvarayanāmayāim,
acchāim jāva padirūvāim mahayāvāsikkachattasamāñāim paṇnattāim
samanāuso! se eṇaṃ attheṇaṃ goyamā' paumavaravetyā-pauma-
vara-vetyā Chāyā atha kenārthena bhadanta' evaṃ ucyate padma-
vara-vedikā padma-vara-vedikā' gautama' padma-vara-vedikāyāḥ
khalu tatra tatra tasmīn tasmīn deśe vedikāsu vedikā-bāhusu ca vedikā-
phalakesu ca vedikā-puṭāntaresu ca stambhesu ca stambha-bāhusu ca
stambha-śirassu stambha-puṭāntaresu sūcīsu sūcī-mukhesu sūcī-
puṭāntaresu paksesu paksa-bāhusu paksa-paryantesu paksa-puṭāntaresu
bahukāni utpalāni padmāni kumudāni nalināni subhagāni
saugandhikāni pundarikāni mahā-pundarikāni śata-patrāni sahasra-
patrāni sarva-ratna-mayāni acchāni yāvat pratirūpāni mahā-vārsika-
chattra-samānāni prajñaptāni śramaṇāyusman tat etenārthena
gautama evaṃ ucyate padma-vara-vedikā padma-vara-vedikā The
same is found in the Jīvājīvābhigama, sū 125 (pub by Shāha
Nagīnbhai Ghelābhāi Javeri, Bombay, 1919, p 179)*

yojanocchrāyam catur-yojana-vistāram pratyekam ekaika-
 krośa-vistārayā dvāra-sākhayā kalitam, tatah sūmastyena
 sārḍha-yojana-catustaya-vistāram vaidūrya-mayābhyām
 kapātābhyām vajra-mayyā paridhiyā nirjatitam, aneka-
 sāmānika- surādi- devāgra- mahisy- ādi- devī- kṛta- sevārdha-
 palyopamāyur-vaijayanta- devādhisthitam ve(vai?)
 jayantābhidhānam dvāram asti tathā umuto dvārāt udīcyām
 himavantam pūrvāparayos tu lavanodanvantam yāvud gatam
 bharata-nāmukam vijaya-ksetram tac ca bahu-madhyā-deśu-
 bhāge pūrvāparayor lavana-samudra-prāptena pañcāśud-
 yojana-vistīrnena tad-ardhoccena rajata-mayena vaitādhyā-
 parvatena dvīdhā kṛtam, tena daksina-bharatārdham uttara-
 bharatārdham ceti bhanyate himavat-parvator dhva-talu-
 sthitāt padma hradān nirgatābhyām prathamam pūrvāparayor
 gatvā sva-svanāma-dheya-kūlād āvṛtya daksinām diśam
 anuśṛitya vijayādhyā-parvatam vibhidya daksina-
 lavanodadhim pravistābhyām gangā-sindhubhyām tac ca kṛta-
 sat-khandam, tatra ca prāni-prāna-vyaparopana-pravanāntah-
 karana-mleccha-vyāptatvād anāryāni pañca khandāni ekam
 ca vaitādhyāt daksinasyām diśi ekādaśa-kalādhikam
 caturdaśottaram yojana-śatam atigatya nava-yojana-
 vistīrnayā dvāsaśa-yojana-dīrghayā ayodhyayā nagaryā
 virājitam, gangā-sindhu-vaitādhyā-daksina-samudrānām
 madhyā-sthitam jina-cakry-ardha-cakri-pramukhottama-
 puruṣādhyāsitam āryam uktam ca -

"āryāvarto janma-bhūmī jina-cakry-ardha-cakrīnām"¹

iti tathā vaitādhye 'pācyām tamisrā guhāsti, sā ca dvādaśa-
 yojanāyām pañcāśud-yojana-dairghyā kṛta-kṛtamāla-deva-

¹ Quotation untraced

nivāsā ve(aḥ?)jayantu-samāna-dvārā, tasyāś ca bahu-madhya-
 deśe dvi-yojanāntarāle pratyekam tri-yojana-vistāre
 unmagnajalā-nimagnajale nadyau stah evam prācyām nṛtta-
 māla-devādhusthitā khanda-prapāta-guhā tasya ca girer
 mūlād daśa-yojanāny utpluty vedikā-vana-khanda-manditam
 parvata-pramāna-dairgham pratyekam daśa-daśa-yojana-
 vistāram vidyādhara-nagara-śreni-dvayam vidyate, kiñcu
 daksina-dig-vartinyām śrenau suprajo(a?)bhir jana-padair
 virājītāni rathanūpuracakravālu-purahsarāni pañcāśud-
 vidyādhara-nagarāni, uttara-śrenau tu gaganavallabhādīni
 sastih purāni, tesu dharanendra-prakāśitāstācatvārimśat-
 sahasra- mahāvidyā- prasādopanata- prakamra- samasta-
 manorathātīthi-padārtha-samāsādita-paramānanda-samdohā,
 gavana-gamana-sāmarthyā-samanvitā vidyādharāḥ sukhān
 āsate punar daśa-yojanāny uparistād āruhya vidyādhara-
 śreni-samāvisamonnata-bhūmir indrābhīyogika-deva-kṛta-
 nivāsā śreni-dvayī samastī tato 'pi pañcasu yojanesūpari
 daśa-yojanāni vistīrnam, vedikā-vana-khanda-manoharam,
 analpa-kalpavāsī-deva-kṛdā-yogyam sthānam āste tatra su-
 pāda-śata-yojanocchrayāni tāvan mūla-vistārāni uparistāt
 sārḍha-dvādaśa-krośāyāmāni navā kūtāni tathā hi,
 siddhāyutana 1 daksinārdhabharuta 2 khanduprapāta 3
 manibhadra 4 vijayādhyā 5 pūrnabhadra 6 tamisrāguha 7
 uttarārdhabharuta 8 vaiśramana 9 nāmāni, tesu mānibhadra-
 vijayādhyā-pūrnabhadra-kūtāni hīranya-mayāny, aparāni sat-
 ratna-mayāni, prathame pūrva-dig-vartini kūte krośu-
 dairghyam krośārdha-vistīrnam catvārimśad-argala-
 caturdaśa-dhanuh-śatocchrāyam siddhāyutanam, tasmīn
 pañca-dhanuh-śatocchrayāni tad-ardha-vistārāni trīni dvārāni
 tīrsu dīksu tad yathā - prācyām prathamam dvāram, dvitīyam
 daksinasyām, tritīyam udīcyām, pratīcyām tu na kiñcid iti. kim

ca sarvesu siddhāyatanesu prāsādesu ca jambūdvīpa-madhye
 'yam eva dvāra-dig-vibhāgaḥ, tasya hi bahu-madhyā-deśe
 krośa-caturthāṁśāyāma-viśkambhā tad-ardha-prthulā maṇi-
 pīṭhikā, tasyā upari pañca-dhanuh-śatāyāma-vistāras tad-
 adhikocchrāyo devacchandukah, tatrāstottaram śatam
 pratimāḥ, tā hi jaghanyataḥ sapta-hasta-pramānā utkarsatuh
 pañca-dhanuh-śatocchā rsabha-varḍhamāṇa-candrānana-
 vāriṣeṇākhyāḥ santi pūrṇa-kulaśa-nāga-dantu-śūla-bhañjikā-
 jālakatakāḍi-rucanā-viśeṣāḥ sarva-caityesu jñeyāḥ tataḥ
 param bharatārdha-kūṭam, tatra bharata-devasya
 siddhāyatana-pramāṇaḥ prāsādaḥ, khaṇḍaprapāta-
 tamisrāguhayor nṛtamāla-kṛtamālau devau, anyesu pañcasu
 sva-nāmāṇo devāḥ prāsādesu vilasanti tathā himavan-
 nitambe dakṣiṇa-diśi mūle dvādaśa yojanāni upari catvāri
 viśtīrṇo 'sta-yojanocchraya rsabha-deva-nivāso ratna-maya
 rsabha-kūṭa-nāmā parvato 'sti sa ca 'bhūmikūṭa' iti iha
 prakurane prasiddhaś, cakrī sat-khundām vusundharām
 vijityāsmiṇ sva-nāma likhati bharatam uttarena pūrvāparayor
 lavana-samudram prāpto bharatād dvi-guṇa-vistāro yojana-
 śatocchrāyo hema-mayo himavān varṣa-dharah, tad-upari
 bahu-madhyā-deśa-bhāgo yojana-sahasra-dairghyas tad-
 ardha-vistaro daśa-yojanāvagādho jala-pūrṇaḥ padma-
 hradaḥ, tasya rajata-mayam kūlam, vajra-maya-pāsānāś
 catur-diśi maṇi-sopānāḥ, tan-madhye yojanāyāma-vistāram
 ardha-yojana-pindam daśa-yojanoccha-nālam gavyūta-dvayam
 jalād upari sthitam padmam vidyate, vajra-mayam tasya
 mūlam arista-mayah kandaḥ, vaidūrya-mayo nālah bāhya-
 patrāni ca, madhyāni tu jambū-nada-mayāni, kanaka-mayī
 karnikā, svarna-mayāni kesarāni, vividha-maṇi-mayam
 puskaram, sā ca karnikā dvi-gavyūta-pramānā prthulā tv ekam
 gavyūtam, tasyā upari pīṭhikā-devacchandukāḍi-yutam śrī-

devī-bhavanam, etādṛṣenārdha-pramānena kamalānām aṣṭa-
 śatena vṛtam, tatra śrī-devyā ābharanāni, tād-bāhyesu vāyavy-
 audīcyaiśānesu dig-bhāgesu catvāri kamala-sahasrāni 4000,
 tesu tāvantam eva sāmānikā devā devyo vā pūrvasyām diśi
 catursu padmesu catasrṇām mahāmantri-sadrśīnām sthānāni,
 āgneyyām astasu padma-sahasresu śrī-devyā abhyantarāyām
 parsadi devānām astau sahasrāḥ 8000, dakṣiṇasyām diśi
 daśasu padma-sahasresu 10000, tāvanta eva madhya-parsadi
 mitrasthānīyā devāḥ, nairṛtyām dvādaśasu padma-sahasresu
 12000, tāvanta eva kimkara-sthānīyāḥ surāḥ bāhya-parsadi.
 paścimāyām saptasu padmesu saptānām anikādhīpatīnām
 āśrayāḥ, tathā catasrsu diksu pūrvādikāsu sodaśasu padma-
 sahasresu - 16000 - ātma-raksaka-devānām sthānāni, etad
 vestanaku-trayam madhyam apare 'pi bāhyās trayah
 paritrayāḥ, tesv abhyantare pariksepe dvātriṃśal-laksāni
 3200000, madhyame catvāriṃśac-chata-sahasrāni 4000000,
 astācatvāriṃśal-luksāni 4800000 padmānām bāhye bhavanti
 evam sarvāgreṇa ekā kotī, vimśati-laksāni, pañcāśat-
 sahasrāni, vimśaty-adhikam ekam śatam ca 12050120 padma-
 hrade padmāni mahā-padmādisv apy eṣaiva kamalānām
 samkhyeti. tasmāt tu hrudāt pūrva-dvāra-toranāt pañca-
 yojana-śatāni pūrvasyām pūrvatopari gatvā gangāvarta-kūtād
 āvartya dakṣiṇābhīmukham pañca-yojana-śatāni, trayovimśāni
 sūdhikādhyusta-kalā-yutāny atikramya dvi-gavyūta-dīrghān
 makara-mukhān nihsṛtya gangā-prapāta-kunde nipatati tac ca
 kundam sasti-yojanāyāma-vistāram uparistāt, adhas tu daśa-
 yojana-nyūnam daśa-yojanāvagādham vajra-maya-talam tri-
 dvāra-torana-sopānādi-yutam, tan-madhye gangā-dvīpo 'sta-
 yojanāyāma-viṣkumbho gavyūta-dvayam jalād upari gataḥ,
 tan-madhye bhavanam, tatra pūthikāyām gangā-devyāḥ
 śayyeti tato dakṣiṇa-toranād vinirgatya vijayādhyā-parvatam

*jagatīm ca vibhidya catur-daśa-nadī-sahasra-paritū jaladhum
praviśesa gangū tasyā hrudād vinirgame makara-mukhe
kundāt pravāhe ca sa-krośāni sat yojanāni vistārah
krośārdham udvedhah¹ mukha-prastārah pravāhād daśa-
gunah uktam ca*

"jo jīse vitthāro salilāe hoi ādhavaṃtīe;

so dasahiṃ paḍipunno muha-vitthāro muṇeyavvo. I"²

*udvedhas tu sarvatra prastārāt pañcāsattamo bhūgah yatu
uktam*

**"jo jattha u vitthāro, salilāe hoi jaṃbudīvaṃmi;
pannāsaimaṃ bhāgaṃ, tass' uvvehaṃ viyāṇāhi. I"³**

*tathāsyā api dve tate vedikā-vana-khanda-vatī, na ca itad
yādr̥cchikam yad āgamah -*

**"gaṃgā ṇaṃ mahānai(ī?) ubhao [...] pāsehiṃ dohi ya
pauma-vara-veyāhiṃ dohi ya vaṇa-saṃdehiṃ
saṃparikhittā."⁴**

*evam paścima-torana-dvārūn nirgatū sindhv-āvarta-kūtād
āvartya vivṛta-mukhākārān nālān nīpatya sindhu-devī-nivāsam
kundam madhye-kṛtvā tathaiṃ jaladhum gatū sindhu-nadī*

¹ The word *udvedha* derives from *ud* + *vyudh* (from whence *udviddha* 'tossed upwards, high') Hence *udvedha* is used in the sense of 'height'

² *BKSJ*, verse 227, p. 225

*yo tasyā vistārah salilāyā bhavaty ārabhamānāyāh,
sa daśabhiḥ pratyutpanno mukha-vistāro jñātavyah*

³ *BKSJ*, verse 227, p. 225

*yo yatra tu vistārah salilāyā bhavaty jambūdīpe,
pañcāsattamam bhūgam tasyodvedham viyāṇīhi*

⁴ Quotation untraced *Chāyā gangā nanu mahā-nady ubhayah []
pārśvair dve ca padma-vara-vedikābhīr dve ca vana-saṃdehāt
saṃparikṣiptā*

tathottara-toranād vinirgatā gangā-dviguṇa-māna-parivārā
 sva-nāma-kunde nipatyā śabdāpātinam gavyūta-
 dvayenāsprśantī himavatam ksetram madhye-
 krtyāparodadhīm gatā rohitāṁsā himavati sarva-ratna-
 mayāny ekādaśa kūtāni tad yathā siddhāyatana 1
 ksullahimavat 2 bharata 3 ilā 4 gangā 5 śrī 6 rohitāṁsā 7
 sindhu 8 surā(-devī) 9 himavata 10 vaiśṛamanākhyāni 11
 tesām mūla-vistāra uccatvam ca pañca-yojana-jutāni, śikhara-
 vistāras tu tad-ardha-mānah, prathama-kūte siddhāyatanam
 pañcāśad-yojanāni dīrgham tad-ardham prthulam sat-trimśad-
 yojanocchrayam, tasmīn trīni dvārāni, tesām āyāmo 'stau
 yojanāni, tad-ardham viśkambhah, asta-yojanāyāma-
 viśkambhā tasya madhye mani-pīthikā, sū ca catvāri yojanāni
 prthulā, tad-upari devaccandakas tat-pramānah
 āyāmocchrāvābhām kiñcid adhikah tatra pratimā yathā
 vaiśādhya-kūte proktāh śeśesu daśasu kūtesu sārḍha-
 dvāsu-śasti-yojanocchrāvāh sa-krośaika-trimśad-yojana-vistārāh
 śikhāsanādi-yuktāh prāsādāh santi himavan-mahāhimavator
 antarāle bharatāc catur-guṇa-vistāram pūrvāparayor lavana-
 samudram prāptam sva-nāma-devādhisthāyakam daśa-vidha-
 kalpa-pādapa-prabhāvo-padhaukitābhilasitāhāra-nepathya-
 bharana-śayanīyāvāsādi-lālita-vapurbhir yugalikair virājitam
 himavata-nāmakam ksetram asti tatra te yugala-dhurmināś
 catuh-sasti-prstha-karanda-bhrājitam eka-gavyūtoccam
 caturtha-bhuktānte kṛtmano 'bhilasitāhāram roga-jurā(pa?)-
 mṛtyu-duhkha-daurmanasyādi-rahitam eka-palyopamāyur
 deham dadhānūh, paryante ekonāśīti-dīnāny upatyāni
 pālayitvā svasya sama-sthitisv alpa-sthitisu vā
 deveśūtpadyante atra ca kecid etesām canaka-badarāmalaka-
 pramitam āhāram eka-dvi-tri-gavyūta-pramāna-śārīrāṇām
 kramena, apare cāstī-daśa-vyañjanākulām rasavatīm

*bhojunatayābhudadhati tan na sa-karnānām kaṇṇam
avatamsuyati, yataḥ śarkarā-jitvara-rasā prthvī kalpa-
vrksānām phalāni ca tesām āhāratayopayujyante āha
ca¹āgumah*

*"puḍhavi puppha-phalāhārā, te naṃ manuā paṇṇattā."*¹
*tatra ca simha-vyāghra-sarpa-bidūlādayo dusta-tīryaṇco 'pi
ksetru-svābhāvyaṇ mitho-himsya-himsaka-bhāva-varjitāḥ
pratana-kasāyatayāvatisthante utas tad-bhāva-bhāvitatvād
api deva-gatim evāśnuvate daṃśa-maśaka-yūkā-matkuna-
pramukhāḥ śarīra-samtūpa-kārinah ksudra-jantavah tu mūlato
'pi na bhavanti kālas tatra susama-dusamā-rūpa eka eva tan-
madhye pañca-varna-ratna-mayah sarvataḥ sahasra-yojana-
pramāṇah palyākārāḥ śabdāpātī vṛtta-vatīdhyā-parvataḥ, ye
'mum rajata-mayam abhudadhati, tesām jambūdvīpa-
prajñaptiḥ saha virodhah tatra hy evam uktam*

*"kahi naṃ bhaṃte hemavae vāse saddāvaī nāmaṃ vaṭṭa-
veyaḍḍha-pavvaḥ paṇṇatte? goyamā rohiyāe mahā-naīe
paccacchimeṇaṃ rohiṃsāe mahā-naīe, puracchimeṇaṃ
hemavaya-vāsassa bahu-majjha-desā-bhāge uttha naṃ
saddāvaī nāmaṃ vaṭṭa-veyaḍḍhe pavvaḥ paṇṇatte, egaṃ
joṇaṇa-sahassaṃ uḍḍhaṃ uccatteṇaṃ, adḍhāyāiṃ
joṇaṇa-sayāiṃ uvveheṇaṃ, savvattha same, pallaga-
saṇṭhāṇa-santhie, egaṃ joṇaṇa-sahassaṃ āyāma-*

¹ This occurs in sū 111 of the *Jīvājīvābhigama*. The full sentence reads *te naṃ bhaṃte' manuḥ kim āhāram āhāremti? goyamā! puḍhavi-phuppha-phalāhārā te manuḥ-gaṇā paṇṇattā samaṇuso!* Chāyā *te khalu bhudanta' manuḥ kim āhāram āhāraṇti? gautuma! prthivī-putsa-phalāhārās te manuḥ-gaṇāḥ prajñaptāḥ śramaṇāyusman!* It also occurs verbatim in the JDP, sū 22, ed Javeri, p 117 *puḍhavi-phuppha-phalāhārā te manuḥ paṇṇattā ..*

**vikkhaṃbheṇaṃ tinṇi joṇa-sahassāim egaṃ ca
bāvaṭṭhaṃ joṇa-sayaṃ (3162) kiṇci-viseāhiyaṃ
parikkheveṇaṃ savva-ṛaṇā-mae acche ity ādi"**¹

Umāsvāti-vācako 'py evam evāhu tathā ca tad-vākyam

"vrtto vividha-ratna-mayah sarvataḥ sāhasrah śabdāpātī-
gīṛḥ"²

iti, ata etad varṇake yat kṣetra-sumāse **ṛaṇa-mayā**^ity
uktam, tan na saṃvādīti, kintu **ṛaṇa-mayā**^iti saṃvādī pāṭhu
iti tathā tad-upari svābhīdhāna-deva-bhavaṇam himavat-kūta-
prāsāda-sadrśam tad-uttaro himavata-kṣetrād dvi-guṇa-
vistāro 'rjuna-mayo yojana-śata-dvayocco mahāhimavān,

¹ Jambūdvīpaprajñapti, sū 77, ed Javeri, p 299 **kahi ṇaṃ bhante!**
hemavae vāse saddāvāi nāmam vaṭṭa-veaddha-pavvāe paṇṇatte?
goyamā' rohiāe mahā-ṇāie puccacchimeṇaṃ rohiamsāe mahā-ṇāie
puratthimeṇaṃ hemavaya-vāsassa bahu-majjha-deśa-bhāe ettha ṇaṃ
saddāvāe ṇāmaṃ vaṭṭa-veaddha-pavvāe paṇṇatte, egaṃ joṇa-
sahassa uddhaṃ uccatteṇam addhāyjiṃ joṇa-sayāim uvveheṇaṃ
savvattha same pallaga-saṃṭhāna-saṃṭhe egaṃ joṇa-sahassaṃ
āyāma-vikkhaṃbheṇaṃ tinṇi joṇa-sahassāim egam ca bāvaṭṭhaṃ
joṇa-sayaṃ kiṇci vīseāhiyaṃ parikkheveṇaṃ paṇṇatte, savva-
ṛaṇā-mae acche, .. Chāyā kutra nanu bhādanta' himavata-varse
śabdāpātī nāmnā vrtta-vatādhya-parvatāḥ prajñaptāḥ? gautama'
rohitā-mahā-nadyāḥ pāścīmena rohitāmsū mahā-nadyāḥ pūrvēna
himavata-varsasya bahu-madhya-deśa-bhāge tatra nanu śabdāpātī
nāmnā vrtta-vatādhya-parvatāḥ prajñaptāḥ, ekam yojana-sahasram
ūrdhvoccatvēna urdha-trīṭhāni yojana-śatāny uddvedhena sarvatra
samah pūlyanka-samsthāna-samsthū ekam yojana-sahasram āyāma-
viskambhābhyām trīṇi yojana-sahasrāṇi ekam ca dvīsasty-adhikam
yojana-śatam kiṇcid-vīseṣena parikṣepena prajñaptam sarvātmanā
ratna-mayah acchah,

² JDSU, p 8, line 4 "[tan-madye] vrtto vividha-ratna-mayah sarvataḥ
sāhasrah śabdāpātī gīṛḥ

tatra bahu-madhye padma-hradād dvi-gunāyāma-viskumbho mahā-padma-hradah kṛta-hrī-devī-nivāsah, padmāni padma-hrada-samkhyā(samnibhā)ny atra, etad-dakṣiṇa-toranān nihsṛtya pañca-kalādhikāni pañcottarāṇi sodaśa-yojana-śatāni parvatam ullanghya rohitā-devy-adhusthite gangā-pratāpa-kundād dvi-gunāyāma-viskumbhe daśa-yojanodvedhe rohitā-pratāpa-kunde nipatyā śabdāpātinam caturthāmsena paridhāya gavyūta-dvayenāsprṣanty astāvimsatyā nadī-sahasraih samam rohitāmsā-sama-vistārā rohitā pūrvodadhim prāviśat tathottara-dvārān nirgatya pravāhe pañca-vimsati-yojanāyāmā mukhe tu daśa-guna-vistārā sva-nāmnī kunde nipatyā eka-yojanāsprstu-gandhūpātikā pravāhe mukhe ca kṛmenārdha-pañca-yojanodvedhā sat-pañcāśan-nadī-sahasra-sahitā harikāntā paścimodadhim gatā tasmīn parvate 'stau kūtāni, tad yathā siddhāyatana 1 mahāhimavat 2 himavatā 3 rohitā 4 hrī 5 harikāntā 6 harit 7 vaidūrya 8 nāmāni, himavat-kūta-tulyāni sva-nāma-dheya-daivatāni tasmād uttarasyām diśi hari-varsam ksetram tatra yugalinaḥ prāg-ukta-yugaliḥkebhya dvi-guna-viśesanāḥ kevalam kṛta-cutuh-sasti-dināpatya-pālanāḥ sastiha-prānte vihitāhārās ca, tasya bahu-madhyā-deśa-bhūge 'runa-deva-vasatīḥ śabdāpāti-viśisto gandhūpātī kālus tu tatra susamā-rūpaḥ sadāiva tad-uttaro hari-varsa-ksetrād dvi-guna-vistārās catuh-śata-yojanocchrayas tapanīya-mayo nisadha-giriḥ, tad-upari mahā-padmāt dvi-gunāyāma-viskumbho daśa-yojanāvagādhaḥ padma-hrada-viśista-padma-pūrnāḥ kṛta-dhṛti-devī-nivāsas tigñichi-hradah, tad-dakṣiṇa-dig-bhūge saika-kalāni sapta-sahasrāni catvāri śatāni eka-vimsāni yojanānām parvatam ullanghya sva-nāma-kundam madhyā-kṛtya harikāntā-vat kevalam pūrvodadhim gatā harit-salilā uttarenu śītodā nirgatā, tasyāḥ pravāho jhvikā ca pañcāśad-yojanāni, harin-

*nadī-kundād dvi-guṇa-kundā, nīśadha 1 devukuru 2 sūrya 3
 sulasu 4 vidyutprabha 5 hradān vibhidyā catur-aśītyā nadī-
 sahasrair anvitā, bhadrāśāla-vana-madhya-pravṛtī, yojana-
 dvayāntare mandaram alagantī, apara-dig-abhumukham
 vidyutprabha-vidārikāpara-videham dvīdhā vidhāya
 ekaikasmād vijayād astāvīmśati-nadī-sahasrānugatā, jayanta-
 dvārād adho jagatīm vidārya pañca-śata-yojanāyāmā, daśa-
 yojanodvedhā, paścima-jaladhīm (-jaladhīm adhi)gatā tasmin
 parvate nava kūtāni, tad yathā siddhāyatana 1 nīśadha 2
 harivarsa 3 prāgvideha 4 harit 5 dhṛti 6 śītodā 7 aparavideha
 8 rucaku 9 abhidhānāni himavat-kūta-saḍrśāni nīśadhād
 uttaro vaidūrya-mayus tigiñchi-praticchandah keśari-hrada-
 madhyo nīlavān varsa-dharah, tatra nava kūtāni, tathā hi
 siddhāyatana- nīla- prāgvideha- śītā- kīrti- nārī- aparavideha-
 ramyaka-upadarśana-kūṭākhyāni nīśadha-kūta-mānāmi. tataḥ
 kesari-hradād daksina-diśi saika-kulāni sapta-
 yojanasahasrāni catvāri śatāny eka-vīmśaty-adhikāni
 parvatādhityakām ullanghyu, sva-nāma-dīvatu-kundam
 madhye-kṛtya, nīla-uttarakuru-candra-eravata-mālyavat-
 hradān vibhidyu, bhadrāśāla-pada-catur-aśīti-nadī-sahasra-
 parītā, mālyavad-videha-vijaya-dvāra-cchedinī, pūrvodadhīm
 gatū śītā, śesam śītodā-vat nīśadha-nīlavat-antarā
 mahāvideho luksa-yojanāni tasya madhyu-dairghyam
 viskambhas tu nīśadhād dvi-gunah tan-madhye sahasra-
 yojanāvugādho nava-navati-yojanasahasrocchah bhūmi-tale
 daśa-sahasra-vistārah upari sahasra-yojanāyāmah ratna-
 madhyah svarna-mayo meru-girih tad-upatyakāyām
 pūrvāparayor dvāvīmśati-yojanasahasrāyāmam uttara-
 daksinayor tu pratyekam sārḍha-yojana-śata-dvaya-vistāram,
 nānā-vṛksa-kalitam, bhadrāśāla-vanam tan-madhye meru-
 purvatāt pañcāśatā yojanair himavat-siddhāyatana-pramānāni*

*catur-diśyāni catvāri siddhāyatanaṇi tāvataiva vidiksu pañca-
śat-pañcāśad-yojanāyāmās tad-ardha-viskambho daśa-daśa-
yojanāvagādhaś catasraś catasro vāpyah tan-nāmāni yathā
padma 1 padmaprabhā 2 kumudā 3 kumudaprabhā 4,
utpalagulmā 1 nalinī 2 utpalā 3 utpalajjvalā 4, bhrngā 1
bhrnganibhā 2 añjanā 3 kajjalaprabhā 4, śrikantā 1 śrīmahitā
2 śrīcandrā 3 śrīnilayāh 4, pūrvottara-kramād avagantavyāh,
tan-madhye prāsādāh pañca-śata-yojanoccās tad-ardha-
vistiārāh simhāsana-rucirās catvārah, tesu dāksināt yau
saudharmyendrasya, audīcyau tv īśānendrasya sītā-sītodayor
nadyoh kūla-dvaye 'pi dvau dvau kūta-parvatau diggaja-
nāmānau, tan-nāmāni sītā-nadyā uttara-dig-bhāgād
daksināvartanena ganyāni, tāni cemāni padmottara-nīla-
suhastu-añjana-kumuda-palāśu-avatamsa-rocana-iti ete kūta-
girayah sva-nāma-devāh tato meru-mūlād utpatya yojanānām
pañca-śatvā nandanam vanam tatra diksu catasrsv api
humavat-kūta-samāni catvāri siddhāyatanaṇi, vidiksu prāgvat
prāsādānvitāh puskariṇyah, tathā hi nandottarā 1 nandā 2
sunanā 3 nandivardhanā 4, nandisenā 1 amoghā 2 gostūpā 3
sudarśanā 4, bhadrā 1 viśālā 2 kumudā 3 pundarikinī 4, vijayā
1 vejayanī 2 jayanī 3 aparājitā 4 asyām mekhalāyām astau
dik-kumārīnām kūtāni, tathā hi nandana 1 mandara 2 nisadha
3 hatmavata 4 rajata 5 rucaka 6 sāgaracitra 7 vajra 8 nāmāni
etesv astau dik-kumāryo 'vatisthante, tāś cemāh meghamkarū
1 meghavati 2 sumeghā 3 meghamālinī 4 suvatsā 5 vatsamitrā
6 vārisenā 7 balāhakā 8 iti etā devyo jina-janmani megha-
varsū vidadhātī tattheśāna-kone sahasra-yojanocchrāya-
vistāram uparistād ardhāyāmam bala-kūtam sva-nāma-
daivatam, tac ca pañca-yojana-śatāni nandana-vanād bahir
nīhrtam uktam ca*

"nandaṇa-vaṇa-rumbhattā, pañca-sae joyaṇām nīsarum;

āyāme pañca-sae, rumbhettā bhāi bala-kūḍe. 1¹

tuto dvi-sasti-sahasrāṇi pañca-śatādhikāṇi yojanānām
uparistād āruhya saumanasam vanam nandana-vana-sadrśam,
kevalam kūtāni tatra na santi vāpyo yathā sumanāh 1
saumanasā 2 saumanāntū 3 manoramā 4, uttarakuru 1
devakuru 2 vīrasenā 3 surasvatī 4, viśūlā 1 māghabhadṛā 2
abhayasenā 3 rohinī 4, bhadrottārā 1 bhadṛā 2 subhadṛā 3
bhadṛavatī 4 śesam tathāiva tathā sat-triṃśat-sahasrāṇi
yojanānām upari gatvā saumanasa-viśistam pandaka-vanam,
tad-vistārah sahasram yojanāni, bahu-madhya-deśa-bhāge
cūlā cāśya, sā upary adho dvādaśa-catur-yojanāyāmā
catvāriṃśad-yojanoccā vaidūrya-mayī, tasya upari
siddhāyatanam vijayārdha-sadrśam madhye vanam, vidiksu
sodaśa puskariṇyah, tad yathā pundrā 1 pundraprabhā 2
suraktā 3 raktavatī 4, ksīrarasā 1 iksurasā 2 amrtarasā 3
vārunī 4, śankhottārā 1 śankhā 2 śankhāvartā 3 balāhaka 4,
puspottārā 1 puspavatī 2 supuspā 3 puspamālīnī 4 prāsādāh
siddhāyatanāni ca prāg-vat vanānte catasṛsu diksu ekāikā
jinābhiseka-śīlā, tad yathā prācyām pāndu-śīlā 1,
dakṣiṇasyām atipāndu-śīlā 2, apācyām rakta-śīlā 3, uttarāyām
atirakta-śīlā 4 iti tās ca sarvārdha-candra-samsthāna-
samsthītāh pañca-yojana-śatāyāmās tad-ardha-vistārās catur-
yojanotsedhāh arjuna-kanaka-nirmānāh, tāsu pāndu-kambalā-
rakta-kambalayor upari dve simhāsane, śesayos tv ekāikam,

¹ BKSJ, verse 158, p 168

nandana-vana[m] rundhittā, pañca-sae joyanāṃ nīsarum;

āyāse pañca sae, rumbhittā bhāi balakūḍo. 158

(nandana-vanam rundhvā pañca-śatāni [pañca-satam] yojanāni
nīsrīya, ākāśe pañca-śatāni [pañca-satam] rundhvā bhāni [tisthatī]
balakūṭam 158)

simhāsanānām ca sarveṣām āyāmo viṣkambhaś ca pañca-
dhanuh-śatāni, tad-ardham prthutvam prācyāpācyesu
vijayodbhavā jinā abhisicyante. itarayos tu bharata-
airavatotpannās tīrthankarā iti tathā catusrsv api meror
vidiksu gaja-dantākāra-vaksuskāra-nāmānah parvatāh sunti
idam uktam bhavati, yathā gajasya dantā mūle sthūlās tatah
kramena hīyamānā yāvad ante sūksmāh, evam ete 'pi, ādau
nisadha-nīlavantau nikasā catur-yojana-śatoccāh pañca-
yojana-śata-vistārāh, tata uccatve kramena vardhamānā
vistāre tu hīyamānās turaga-kandharākrtayo yāvan meru-
samayāh pañca-yojana-śatāny uccā angulāsamkhyeya-bhāga-
vistārā bhavanti te cāmī - āgneyyām rajata-mayah sapta-kūta-
pariskrtah saumanasah 1 nairrtyām tapanīya-mayo nava-
kūtānvito vidyutprabhah 2 vāyavyām hiran-mayah sapta-kūto
gandhamādanah 3 eśānyām vaidūrya-mayo nava-kūtānkīto
mālyavān 4 pratyekam etesām trimśad-yojanasahasrāni
navottaram śata-dvayam kulā-satkam cāyāmah, sarvesu
prathame prathame kūte siddhāyatanaṁ, kūtāni cāmūni
himavat-kūta-pramānāni, etesām nāmāni meru-dig-vibhāgād
gunanīyāni, tathā hi saumanase vaksuskāra-girau
siddhāyatana 1 saumanasa 2 mangalāpātī 3 devakuru 4
vimala 5 kañcana 6 vaśistāni 7. pañcama-sasthayos
toyudhārā-vicitra-devate tathā vidyutprabhe siddhāyatana 1
vidyutprabha 2 devakuru 3 padma 4 kanaka 5 svastika 6 śītodā
7 sadājala 8 harī 9 nāmāni, kanaka-svastika-kūtayoh
puspamālā-anindita-devate tathā gandhamādane siddha 1
gandhamādana 2 gandhalāvat 3 uttarakuru 4 sphātika 5 lohita
6 ānundāni 7 pañcama-sasthayor bhogamkarā-bhogavatyau
devyau tathā mālavatī siddha 1 mālyavat 2 uttarakuru 3
kaccha 4 sāgara 5 rajata 6 śītā 7 pūrnabhadra 8 haritsahāni
9, sāgara-rajatayos subhogā-bhogamālīnyau devyau śeṣāṇi

sva-nāma-tulya-daivatāni eteṣu haritsaha-hari-kūte sahasra-
 yojanocchrāyāyāme uparistāt tu pañca-yojana-śata-vistāre,
 śeṣāni prāk-kathita-pramāṇāni mandara-gandhamādana-
 nīlavan-mālyavatām madhye uttarakuru-ksetram, tac
 caikādaśa-yojanasahasrāni dvi-catvāriṃśāny astau śatāni ca
 kulā-dvayādhikāni vistīrṇam, tatra mithuna-dharmāno
 yugalīnas tri-gavyūtoccā astama-bhaṣu? Jktāvasāna-krtāhārās
 tri-palya-paramāyusah sad-adhikārdha-trtīya-śata-prsta-
 karandakāṅkita-tanavah susama-susamā-kālam¹
 anubhavantah kalpa-dru-phala-samtustā ekon-pañcāśad-
 dināny apatyāni paryante pratipālya sukha-mrtyavo
 deveṣūtpadyante atha śītāyāḥ prācyām apācyām ca nīlavatus
 tu yāmyāyām astau śatāni catus-triṃśāni yādṛśiḥ saptabhir
 yojanaṃ bhavati tādṛśāṃś caturo bhāgāṃś cātīkrāmya dvau
 yamaka-parvatau, tayoṛ mūla-vistāra uccatvam ca sahasram
 yojanāni, upari tad-ardha-vistārah, tayoṛ upari kanaka-mayau
 prāsādau, humavad-vat tāvati ca daksina-diśi nīladyū hradāḥ
 uktam ca

"jāvaīyaṃmi pamāṇaṃmi, huṃti jamagā nīlavaṃtāo;
 tāvaīyam aṃtaraṃ khalu, jamaga dahāṇaṃ dahāṇaṃ ca
 .I."²

te ca udag-daksinayor dīrghāḥ pūrvāparayor tu vistīrṇāḥ
 padma-hrudu-pramāṇāḥ svu-nāma-deva-nivāsāḥ, tesāṃ prāg-

¹ Probably ākāla for kāla

² Origin of quotation untraced but it also occurs in the commentary on
 verse 271 of the BKSJ, p 265

jāvaīyaṃmi pamāṇaṃmi, huṃti jamagā nīlavaṃtā u;
 tāvaīyamantaram khalu, jamaga dahāṇaṃ dahāṇaṃ ca .271

(Chāyā yāvati pramāṇe bhavanti yamakā nīlavantādayah, tāvati
 antaram khalu, yamakābhyām daksinam daksinam ca)

aparayor diśor ekaikasya daśa daśa kāñcana-girayah svanāma-deva-vasatayah, tesām uccatvam mūla-vistāraś ca śatam śatam yojanāni, upari tu pañcāśad-jojanāni, parasparam śikhara-vyavadhānam śatam śatam yojanānām, mūle tu nāsty antaram tathā śītāyāḥ prācyām pañca-śata-yojanāyāma-vistāram abhyantare dvādaśa-yojana-prthulam kramena hīyamānam yāvad ante 'rdha-yojana-mānam jambū-nadamayam jambū-pītham asti, tac ca dvi-gavyūtoccayā pañca-dhanuh-śata-vistīrnayā padma-vara-vedikayā pariksiptam, tasya catusrsv api diksu dvi-krośocchrayāni tad-ardha-vistārāni dhvaja-torana-vandana-mālā-vibhāśāni catvāri dvārāni tathā ca bahu-madhye catur-yojanocchrayā asta-yojanāyāmā mani-pīthikā, tasyā uparistād jambū-vrksah, sa cāsta-yojana-viskambhocchrayah vajra-maya-mūlah, tasya avagāhah skandhaś ca dve yojane, sad-jojana-dairghyāḥ śākhās tās ca sauvarnāḥ, skandhah patrāni ca vaidūryamayāni, pravālu-mayāḥ pallavāḥ, ratna-mayāni phalāni prācye śālē¹ bhavanam, tatra mani-pīthikāyām anādrta-devasthānam, śesesu prāsādāḥ, madhye siddhāyatanam, sarvāni vijayārdha-pramānāni, tat-parivestane 'stottaram śatam jambūnām, parivāra-jambū-samkhyā padma-hrada-vat, etad-adhipatir anādrto devah, tatah pañcāśatam yojanāny atigamya prathama-vana-khande catusrsu diksu bhavanāni, vidikṣu catasrnām puskarinīnām madhye prāsādāḥ, bhavana-prāsāda-madhye 'stau kūtāni rsabha-kūta-pramānāni jambū-nadāni, tesu siddhāyatanāni, śālī-vana-pūrvottarādi-prāsādesu śiṃhāsanaṇi mandarād daksine devakuruh, nisadhottarau citra-vicitrau Yamaka-vat, hrudās tu nisadhādayah, tad-

¹ Variant reading śākhyāyām

*aparārdhe gu[ū?]rudāvāsah śālmali-taruh jambvā sadrśa-
varnakah prāg-aparayor dvātrimśad-vijayāh tathā hi: prāg-
videhaḥ śīlayā apara-videhas tu śītodayā dvidhā-krtah, punar
ekaiko vibhāgaś caturbhir vaksuskārais tīrbbhis tīrbbhis
cāntar-nadībhir antarā nīpatyāstadhā-krtah, tato 'ṣṭabhis
catvāro gunitā jātā yathokta-nīkhyā vijayāh, tathā dāksinātyā
gangā-sindhubhyām nadībhyām, audīcyās tu raktā-
raktodābhyām vibhajya tridhā-krtāh punah prati vijayam
vātīdhyena nīpatya sat khandāni krtāni uktaṃ ca.*

*"vijayam paḍi veyadḍho, gaṅgā-siṇḍhu-samā du dunnī
nā;*

*tehiṃ kayā cha-khandā, videha battīsa vijayāṇaṃ. 1."*¹

*tatraikasya vijayasyāyāmah sodaśa-yojanasahasrāni dvi-
catvārimśāny astau śatāni kalā-dvayādhikāni, tathā vīstāro
dvātrimśati-śatāni trayodaśottarāny ardha-gavyūtāni nīsadha-
nīlavator nītambe prativijayam ekaikam rābha-kūtam, śītā-
śītodavor gangā-sindhu-ntgame kramena māgadha-prabhāsau
tīrthe, varadūma-tīrtham tu tayoṛ bahu-madhya-deśa-bhāga
iti. iha bhadrāśūla-mukha-vanayor madhye catvāro
vaksuskārās tad-antare tīro nadyah, tāsām antarāle 'ṣṭau
vijayāh, sarve 'pi caturbhir gunitā jātāny astau vanāni, sodaśa
vaksuskārāh, dvādaśāntar-nadyo dvātrimśad-vijayāh prati-
vijayam ca dve dve mahā-nadyau, nīsadha-savidha-varn-
kundād vinīrgate gangā-sindhu-nāmnayau, kevalam audīcyesu
sodaśasu vijayesu mālya(nīla?)vad-upakaṇṭha-sthita-kundāt
nīhsrte nāmato raktārakta(ā)vatyau sarītau vidyete tatra
vaksuskārānām nāmāni - yathā citra 1 padma 2 nalina 3*

¹ *vijayam prati vātīdhyo, gaṅgā-sindhu-same dve dve nadyau,
tābhyām kṛtāh sat-khandā, videhe dvātrimśad vijayānām. Origin of
quotation untraced*

ekasailāḥ 4, trikūta 1 vaiśramana 2 sudarśana 3 añjanāḥ 4, ankavat 1 padmavat 2 āśvīsa 3 sukhāvahāḥ 4, candru 1 sūrya 2 nāga 3 devagirayah 4 iti prati-vaksaskāram catvāri catvāri kūtāni siddhāyatana 1 svanāma 2 pūrva-vijaya 3 apara-vijayākhyāni tathāntar-nadyah kunda-nirgamāḥ kunda-madhyā-dvīpāḥ svanāma-devī-vasatayah śītā-śītodānugaminyah pratyekam pañca-vimśaty-adhika-śatayojana-vistārā daśa-gavyūtāvagāḥ, tās ca dvādaśa nāmato yathā grāha[ā]vatī 1 hradava[ā]tī 2 vegavatī 3, taptajalā 1 mattajalā 2 unmattajalāḥ 3, ksīrodā 1 simhasrotā 2 antarvāhinyah 3, ūrmimālīnī 1 gambhīramālīnī 2 phenamālīnyah 3 iti vijayā yathā - kaccha 1 sukaccha 2 mahākaccha 3 kacchavat 4 āvarta 5 mangalāvarta 6 puskara 7 puskaravantah 8, vaccha 1 suvaccha 2 mahāvaccha 3 vacchavat 4 ramya 5 ramyaka 6 ramanīya 7 mangalavantah 8, padma 1 supadma 2 mahāpadma 3 padmavat 4 śankha 5 kumuda 6 nalīnī 7 salilavantah 8, vapra 1 suvapra 2 mahāvapra 3 vapravat 4 valgu 5 suvalgu 6 gandila 7 gandilavantah 8, giribhir nadībhiś ca vibhaktāḥ prati-vijayam caikaikā nagarī, tad yathā - ksemā 1 ksemapurī 2 aristā 3 aristavatī 4 khadgī 5 mañjūsā 6 ausadhī 7 pundarikīnyah 8, susīmā 1 kundalā 2 aparājītā 3 prabhākarī 4 ankavatī 5 padmāvatī 6 śubhā 7 ratnasañcayāḥ 8, āsvapurī 1 simhapurī 2 mahāpurī 3 vijayapurī 4 rājyā 5 virājyā 6 aśokā 7 vīśāśokā 8, vijayā 1 vajayanī 2 jayanī 3 aparājītā 4 cakrapurī 5 khadgapurī 6 avadhyā 7 ayodhyā 8, etāḥ sarvāḥ puryo bharata-ayodhyā-pratikṛtaya iti iha vaksaskārāntarnadī-vijaya-purīnām sarvesām gunanākramo mālyavad-vaksaskārād avagantavyah tathā vijayādīnām vaitādhyesu pratyekam pārśva-dvaye 'pi pañca-pañcāśat-pañca-pañcāśan nagarāni santi, yato nitamba-dvayam apī samānu-dairghyam,

bharata-airāvatayos tu dhanus-prsthākāratvān madhya-
 bāhyayoh pārśvayor mahad-antarām, atah tatraikasyām diśi
 pañcāśad anyasyām tu sastih sajana-padāni purāṇīti.
 nīlavataḥ parato ramyakam ksetram harivarsa-vat kevalam,
 nāmnā mālyavān iha vṛtta-vaitādhyah tataḥ paro
 mahāhimavat-praticchāyo rukmī śailah, tad-upari buddhi-
 devī-nivāso mahāpadma-pratirūpo mahāpundarikō hradaḥ,
 kūtāny astāv atra tāni cāmūni siddha 1 rukma 2 ramyaka 3
 narakānta 4 buddhi 5 raupya 6 hairanyavata 7 manikāñcana 8
 nāmāni tatra daksinā narakāntā pūrva-gā harikāntā-vat,
 rūpya-kūlottarāpara-dig-gāminī rohitā-vat tad-antarām
 hairanyavata-ksetram haimavata-prakhyam navaram, tan-
 mudhye nāmato vikatāpātī vṛtta-vaitādhyah prabhāsa-
 devādhivāsah, kiñca sarve 'pi vṛtta-vaitādhyā eka-pramānu-
 varnāḥ tad-upari svarna-mayah śikhari-varsadhara laksmī-
 nivāsah padma-viśistah pundarikō hradaḥ tatra, tasmād
 daksinām diśam āśritya rohitāmsū-sadrśī suvarnakulā, raktā-
 raktavatyau tūttara-ge gangā-sindhū iva pramānataḥ tad-
 uparistāt caikādaśa-kūtāni, tad yathā siddhāyatana 1 śikhari
 2 hairanyavata 3 surādevī 4 raktā 5 laksmī 6 suvarnā 7
 raktodā 8 gandhāpātī 9 eravata 10 tigiñchi 11 samjñāni
 himavata-kūta-samdrśī surva-ksetrānām uttara-dig-
 avasthitaṃ bharata-pratikalam airavatam, vaitādhyas tu
 vyatyaya-nagara-samkhyā iti tathāsmāj jambūdvīpād
 asamkhyesu dvīpa-samudresv atikrāntesu kaścīd
 jambūdvīpābhīdhāno dvīpo 'sti, tasmīn sarve vijayādi-dvāra-
 varsadhara-parvata-kūta-nadī-hrada-vṛksa-vijayādy-
 adhīsthātṛnām devānām rāja-dhānyah santi uktam ca
 Jambūdvīpaprājñaptau

"rāyāhāṇīo jambūddīve mandarassa pavvayassa
 dāhiṇeṇaṃ tiriyaṃ asaṅkhiṇe dīva-samudde vūvaṭṭā

***annaṃmī jambūddīve bārasa-joyaṇa-sahassāṃ ugāhettā
itthaṇaṃ rāyahāṇīo bhāṇīyavvāo.*"¹**

*tāsām viśesa-varṇanam ksetrasamāsa-brhad-vṛtter avaseyam
iti samasta-prakarana-samudāyārthah*

'*Bharahār*' [etc] The meaning is as follows The continents [or] the [world] regions are places inhabited by human beings [The author] explains how many there number and what their names are '*satta* (seven)' There are seven [continents], namely Bharata, etc The word 'etc' comprises Hemavata, Harivarsa, Mahāvīdeha, Rāmyaka, Hairanyaka, and Airavata The word '*varsa* (continent)' is neuter Although it is connected with the masculine gender, this is not a mistake since this is Prākṛit, [viz] according to the rule that gender is

¹ JDP sū 14, ed Javeri, p 82 Chāyā rāja-dhānī jambūdvīpe mandarasya parvatasya daksinena tiryak asamkhyeye dvīpa-samudre vyatikramya anyasmin jambūdvīpe dvādaśa-yojana-sahasrāṇi avagāhya utra nanu rāja-dhānī bhanitavyā The sentence replenished is *kahi ṇam bhaṇte' dāhinaḍḍhabharaha-kūḍassa devassa dāhinaḍḍh[u-bharah]ā nāmaṃ rāyahāṇī paṇṇattā?, go.'* *mandarassa pavvatassa dakkhiṇenaṃ tīryam asamkhejjadīvasamudde vīṭvattā ayaṇṇaṃ jambuddīve dīve dakkhiṇenaṃ bārasa joyana-sahassāṃ ugāhettā ettha naṃ dāhinaḍḍhabharaha-kūḍassa devassa dāhinaḍḍhabharahā ṇamaṃ rāyahāṇī bhaṇīyavvā .* Chāyā *kuṭra nanu bhante! daksinaṛdhabharata-kūṭasya devasya daksinaṛdha[-bharah]ā nāmnā rajadhānī prajñaptā?, gautama! mandarasya parvatasya daksinena tiryak asamkhyeya-dvīpa-samudre vyatikramya anyasmiṇ jambūdvīpe dvīpe daksinena dvādaśa-yojana-sahasrāṇi avagāhya atra nanu daksinaṛdhabharata-kūṭasya devasya daksinaṛdhabharatā nāmnā rajadhānī bhaṇitavyā . .*

variable also ¹ All [world] continents have a name that is the same as their own presiding tutelary godhead For, gods of similar rank and dignity, etc call every god that rules over Bharata 'Bharata' Therefore, the land reigned by him is also named after him 'Bharata' Moreover, relating to this the Canon [says].

"Why is it, Reverend, that Bharata is called a continent? Gautama, Bharata is divine, magnificent and great since it occupies an immense territory That is why Bharata is called a continent, Gautama!"

The same applies to [the other continents] Haimavata, etc This is the condensed meaning The full meaning, however, is as follows Jambūdvīpa, [situated] in the centre of all islands and oceans [and] looking like the disk of the full moon, measures one lakh *yojanas* [in diameter] all over It is enclosed everywhere by one single wall², made of diamonds, eight *yojanas* high Its width gradually [decreases] at the base, middle and upper parts [from] twelve to eight and to four *yojanas* As the Canon [puts it]

"There is one single wall [around] Jambūdvīpa Everywhere, on all sides, this wall is closed It is eight yojanas high or tall, at the base twelve yojanas broad, in the middle eight yojanas broad and at the top four yojanas broad at the base it is wide, in the middle thin and the top very slender It is formed like a cow's tail It is completely made of diamond, pure and polished like a statue "

On top of that there is a lattice railing, half a *yojana* high and five hundred *dhanus* wide Right in the middle of this [wall]

¹ See Pischel, R (1973[1900]), §356ff

² *vedikā* or *jagatī* For a description of this wall, see Kirfel, p 214

there is precious lotus pavilion all around like a terrace with the [same] measure as the lattice railing in height and width, fashioned of a variety of precious stones and adorned with various sorts of lotuses As it is said in the *Rājupraśnīya Upāṅga*

"What does it mean, Lord, when a precious lotus pavilion is called a 'precious lotus pavilion'? Gautama, a precious lotus pavilion is known to have on its balconies, on the posts of its balconies, on the slabs of its balconies and on the hollow spaces of its balconies, on its pillars, on the flat sides of its pillars, on the top of its pillars, on the hollow sides of its pillars, on its railings, on the apexes of its railings, in the hollows of its railings, on its flanks, on the flat sides of its flanks, on the round sides of its flanks and on the hollow sides of its flanks masses of lotuses, delicate, fragrant, of night and day, blue and white, huge, with hundreds of petals, all made of jewels and beautiful, like pictures resembling large rain parasols You, O monk, this is what is meant when a precious lotus pavilion is called a 'precious lotus pavilion'"

On both sides of this [lotus pavilion] two groves with the same length as the pavilion are found, only that the inner [grove] is two *yojanas* minus two hundred *dhanus* wide, while the outer grove one *yojana* minus eight hundred and a half *dhanus*, because it is five hundred *dhanus* more confined by the lattice than the inner grove¹ On the other hand, this is not expressly

¹ Lit 'because there are more obstacles (*avaruddhāni*)' The translation is very tentative here

stated in the verses of the venerable Malayagiri¹ It is also said that both groves have exactly the same size All the same, [only] the very learned know the truth On this wall, forty-five thousand *yojanas* away from Mount Meru in southern direction, there is a tower named Vajayanta, eight *yojanas* high, each one [of its sides] four *yojanas* wide² [and] furnished with a door post one crore wide Therefore, in total its width is four times one plus a half *yojanas*³ It is provided with a wall made of diamond with two gates made of beryl. It is the home of the Vajayanta gods who live up to one *palyopama* and a half⁴, the foremost of the multitudes of the Sāmānikasura, etc gods and they are serving the goddess Mahisī, etc⁵ Next, from this tower onwards reaching up to the Himavanta Mountains in the north and to the Salt Ocean in the East and West, the *viyaya* continent⁶ named Bharata [lies] This [continent] is divided in its centre into two [parts] by the Vaitādhyā mountain range

¹ Malayagiri composed a commentary on the *Ksetrasamāsa* of Jinabhadra (also named *Brhatksetrasamāsa*) Haribhadra Sūri wrote a *vr̥tti* on the same text in Sam 1185 (*Jainendra Siddhānta Kośa*, J Varnī, 1970, p 98)

² See Kirfel, p 214 See also Fig 6, p 271

³ A *crośa* being $\frac{1}{4}$ of a *yojana*

⁴ One *palyopama* (Pkt *paliopama*) is the time that passes when a container of 1 *yojana* in diameter and height, densely filled with fine hairs that grow in 7 days, is completely empty when every 100 years one tiny hair is taken out See Kirfel, p 339

⁵ A detailed description of the towers is given in the *Jivājīvābhigamasūtra*, sū n° 492-630

⁶ Lit a region of 'conquest' A *viyaya* is a region that is conquered by a Cakravartin In this sense it is also a province or district Bharata has six of such provinces

that reaches up to the Salt Ocean in the East and the West. It is fifty *yojanas* wide and half of that high¹ [and] is made of silver. That is the reason why they speak of Dakṣiṇabharatārdha (Southern Half-Bharata) and Uttara-bharatārdha (Northern Half-Bharata).² This [continent of Bharata] is divided into six parts by the Gangā and the Sindhu.³ [Both rivers] arise out of Lake Padma situated on the plateau on top of the Himavat Mountains. First they run to the East and the West [when they] appear out of the peaks bearing the same names. Then they flow southwards crossing the Vijayādhyā⁴ Mountains and reach the Salt Ocean in the South. Among these sectors, five are destitute of Āryas because they are occupied by barbarians who have their hearts and minds set on the destruction of life.⁵ One [sector] is 'ārya (noble)' [This ārya sector] is crowned with the city of Ayodhyā, nine *yojanas* wide, and twelve *yojanas* long. [Ayodhyā] lies one hundred fourteen and eleven nineteenths [$114\frac{11}{19}$] *yojanas* south of the Vaitādhyā Mountains right in the centre amid the Gangā, the

¹ In cross-section, the Vaitādhyā mountain range looks like a three layered structure (See Fig. 12, p. 277) of which the lowest, middle and highest sections are 50, 30 and 10 *yojanas* broad and 10, 10, and 5 *yojanas* high. Its foundation reaches $6\frac{1}{4}$ *yojanas* underneath the surface of the earth. See Kirfel, p. 223.

² Both parts are $238\frac{3}{19}$ broad. Ibid.

³ See Fig. 6, p. 271.

⁴ The name 'Vijayādhyā' is clearly a mix of 'Vijayārdha' and 'Vaitādhyā'. Ibid.

⁵ See Fig. 6, p. 271.

Sindhu and the ocean ¹ It is inhabited by superior folk headed by perfect and semi-perfect world rulers² It is said

"Āryāvartu is the native place of the perfect world rulers and the semi-perfect world rulers" ³

Next, in the west of the Vaitādhya Mountains there is a cave [called] Tamisrā⁴ This [cave], twelve *yojanus* wide and fifty *yojanus* long, is the abode of the Krtamāla⁵ gods and it has the same [kind of] gates as [fort] Vajayanta Right in the middle of it, two *yojanus* from each other, there are two rivers, the

¹ Kirfel (p 225) identifies the Vaitādhya mountain range with the Himālayas

² A *cakravartin* or *cakrīn* is a world ruler In every world period or during every full turn of the wheel of time twenty-four *cakra-vartins* appear, twelve in the upward half cycle (*utsarpinī*) and twelve in the downward half cycle (*avasarpinī*) Their life histories are all more or less the same Thanks to their power and cunning, but also by means of magical jewels (*ratna*), they conquer a huge realm These jewels are fourteen in number in case of a 'full' *cakra-vartin*, here called '*jina-cakrīn*', and seven in case of a 'half (*ardha*)' *cakra-vartin* For details, see Jozef Deleu (1976) *Die mythologie des jnismus*, entry 'Cakravartin', pp 230-231

³ For a description and a list of Ārya and Mleccha peoples inhabiting Bharata, see Kirfel pp 225-227

⁴ Also Tamisraguhā and Pkt Tamisaguhā, lit the 'dark one' See Kirfel, p 221 The Sindhu passes the Vaitādhya mountains through this tunnel-cave The entrance in the north and the exit in the south of the Vaitādhya mountains have gates similar to those of the Vajayanta fort (See Fig 6, p 271) Both are 8 *yojanus* high and 4 *yojanus* deep and broad See Kirfel, p 223

⁵ Pkt Kayamāla See Kirfel, p 223

Unmagnajalā and the Nīmagnajalā¹ each three *yojanas* wide.² The Khandaprapāta³ cave, dwelling of the Nrtamāla⁴ gods [situated in] in the East [of the Vaitādhyas] is similar. Ten *yojanas* upwards from the foot of this mountain, all along the mountain range, the double row of the Vidyādhara cities is situated [These rows] are each ten *yojanas* wide [and] are adorned with clusters of terraces and woods. In the southern row there are fifty Vidyādhara cities starting with Rathanūpuracakravāla⁵. In the northern row, on the other hand, there are sixty cities, Gaganavallabha, etc.⁶ There the Vidyādharas⁷ live happily, enjoying supreme bliss, all [their] wishes and desires fulfilled by the favour of the forty-eight magical skills promulgated by Dharanendra⁸ and [also] possessing the capacity to move through the sky. Rising ten *yojanas* there are again two rows with flat as well as elevated

¹ Lit the 'emerged' or 'emerging', and the 'submerged' or 'submerging' rivers respectively

² According to Kirfel (p. 223) the Unmagnajalā and Nīmagnajalā are 12 *yojanas* long and 3 *yojanas* wide. He adds that the *Trailokyadīpikā* locates both rivers in the Khandaprapāta cave where they are only 2 *yojanas* long and broad. There they discharge into the Gangā (Id.)

³ Pkt. Khandappavāya (See Kirfel, p. 221), lit the 'sector-cascade'. The Gangā passes the Vaitādhyas mountains through this cave.

⁴ Pkt. Nattamāla. See Kirfel, p. 223.

⁵ Pkt. Rahaneuracakkavāla. Id.

⁶ For the Digambara list of the Vidyādhara cities based on the *Trailokyadīpikā*, see Kirfel, pp. 223-224. For the Śvetāmbara list based on the *Paumacariya*, see his 'Nachtrag', pp. 329-330.

⁷ See J. Deleu (1976) *Die mythologie des jainismus*, p. 279.

⁸ Dharanendra is a southern Indra associated with the Nāgakumāras. See Kirfel, p. 263 & Deleu, Id., pp. 234 and 279.

grounds like the Vidyādhara rows [Here] the Indrābhīyogika gods have settled¹ Five *yojanas* higher up from there, ten *yojanas* wide, there is an abode, lovely with its groves and pavilions, which is used by the numerous Kalpavāsina² gods for their amorous sports There are nine peaks there, six [*yojanas*] and a quarter high, as much in diameter at the base [and] twelve and a half *krośas* at the top³ [Their] names are [from East to West]. 1 Siddhāyatana, 2 Dakṣiṇārdhabharata, 3 Khandaprapāta, 4 Mānibhadra, 5 Vijayādhyā, 6 Pūrṇabhadra, 7 Tamisrāguha, 8 Uttarārdhabharata and 9 Vaiśramana⁴ Among these, the Mānibhadra, Vijayādhyā, and Pūrṇabhadra peaks are made of gold The others are made of six [kinds of] jewels. The Jina temple (*siddhāyatana*) on the first peak located in the East is one *krośu* long, half a *krośu* wide and fourteen hundred and forty *dhanus* high⁵ In there, there are three gates at three sides, five *dhanus* high, and half that size

¹ Besides the Ābhīyogika (or Ābhīyogya, Pkt Ābhioga) gods of the Indras (of the Īśānas as well according to the *Trailokyadīpikā*) also the Lokapāla gods dwell here See Kirfel, p 224

² The heavens from Saudharma as far as Acyuta are called Kalpa Their inhabitants are named '*kalpopanna*' See Kirfel, pp 291ff These must be the same as the '*kalpa-vāsin*' mentioned here

³ This agrees with the measures given by Kirfel, p 224 $25/4$ *yojanas* high, as wide at the base, $25/8$ ($= 3 \frac{1}{8}$) *yojanas* or $12 \frac{1}{2}$ *krośas* (or *gavyūtas*) wide at the top

⁴ Also 1 Pkt Siddhāyayana, 2 Pkt Dāhinaddhaharaha, 3 Khandaprapātaguhā, Pkt Khandappavāyaguhā, 4 Pkt Mānibbadda, 5 Vautādhyā, Vijayārdha, Pkt Veaddha, 6 Pkt Punnabhadda, 7 Tamisra, Tamisra(guhā), Pkt Tamisaguhā, 8 Pkt Uttaraddhabharaha, 9 Vaiśravana, Pkt Vesamana See Kirfel, p 224

⁵ Or, " etwas weniger als $1/2$ Krośa hoch, ", see Kirfel, p 225

wide, viz the first gate in the east, the second in the south, and the third in the north In the west, there is none Moreover, the same spatial distribution of gates applies for all temples and palaces in Jambūdvīpa Right in the middle of this [temple], there is a jewel pedestal, half a *krośa* long and wide and one-half of that thick On top of that, there is a *devacchanduka*¹, five hundred *dhanus* long and wide and something more than that high On that, there are one hundred and eight statues Their size ranges from seven *hastus* to five hundred *dhanus* and represent Rsabha, Vardhamāna, Candrānana and Vārisena² One should know that in all sanctuaries there are exquisite arrangements of round pinnacles, elephant's tusks, images made of *śāla* wood, lattices, etc Next, there is the Bharatārdha peak On that the palace of king Bharata [lies] It has the same size as the *siddhāyatana* temple In the Khandaprapāta and Tamisrāguhā³ [passages], the gods Nrtamāla and Krtamāla [dwell]⁴ In the palaces on the other five [peaks]⁴ gods bearing the same name [as the peaks] dally Next, south of the slopes of Himavat there is a mountain

¹ A kind of altar according to Kirfel, p 225

² See Kirfel, *ibid*

³ Under the Vaitādhya (Veaddha) or Vijayārdha mountains in the east and in the west the Gangā and Sindhu flow through two elongated passages or tunnels (*guhā*), the Khandaprapāta and the Tamisrā (Tamisrā) respectively Both are 50 *yojanas* long, 12 wide and 8 high In the Tamisrā two tributaries join the Sindhu east the Unmagnajalā and west the Nirmagnajalā See Kirfel, p 223

⁴ Viz the Manibhadra, Vijayādhya, Purnabhadra, Uttarārdhabharata and Vaisramana peaks

named Rsabhakūṭa¹ It is twelve *yojanas* wide at the base, four at the top, [and] eight *yojanas* high It is the abode of the god Rsabha [and] it is made of jewels In the treatise here², it is known as 'Bhūmikūṭa' When a world ruler conquers a kingdom with six regions³, he writes his name on it⁴ North of Bharata, in the east and west touching the Salt Ocean the continental mountain range of Himavat [lies] It is double the size of Bharata, one hundred *yojanas* high [and] is made of gold On top of it, in the central part, Lake Padma [lies] It is one thousand *yojanas* broad, its length half of that, ten *yojanas* deep and filled with water Its banks are made of silver The crystal stairs at its four sides [are covered with] stones made of diamond In the middle of it, a lotus is found It is one *yojana* in diameter Its stalk is one-half *yojana* in diameter and ten *yojanas* high [and] towers two *gavyūtas* above the water Its root is made of diamond, its bulb of *arista*⁵ [and] its stalk and outer leaves of beryl Its inner [leaves] are made of *jambūnada*⁶, its seed vessel of gold, its stamens of gold and its flower of various sorts of gems This seed vessel measures two *gavyūtas* while it is one *gavyūta* thick On it the goddess Śrī⁷ [dwells] It is provided with a pedestal, a *devacchandaka*⁸ etc

¹ The Rsabha peak lies right in the middle of the northern *khanda* of Bharata See Kirfel, p 225

² It is not clear which *prakarana* is meant here

³ Viz Bharata

⁴ Viz he gives his own name to it

⁵ Lit 'unhurt', a kind of jewel

⁶ Gold according to Kirfel, p 219

⁷ Pkt Sīrī

⁸ See p 131

[and] is encircled by hundred and eight lotuses that are so that they are half the size [of the central lotus] On these the ornaments of the goddess Śrī are [kept] Outside them, in the northwestern, northern, and northeastern regions there are four thousand [other] lotuses - 4,000 On these as many Sāmānika¹ gods and goddesses [dwell] In the eastern region on four lotuses, the four worthy Mahāmantrin [gods] dwell In the southeast on eight thousand lotuses the eight thousand - 8,000 - gods in the inner assembly of the goddess Śrī [live]² In the southern region on ten thousand lotuses - 10,000 - as many Mitrasthānīya gods [dwell] in the middle assembly³ In the south-west on twelve thousand lotuses - 12,000 - as many Kimkarasthānīya gods [reside] in the outer assembly⁴ In the west, on seven lotuses, the seven Anīkādhīpatī [gods] have their seat In the four cardinal regions of the east, etc., on sixteen thousand lotuses - 16,000 - [as many] Ātmaraksaka gods reside This is the three-fold inner ring In the west, also there are three outer rings [of lotuses] In these, there are thirty-two lakh - 3,200,000 - of lotuses in the inner circle, forty hundred thousand - 4,000,000 - in the middle and forty-eight hundred thousand - 4,800,000 - in the outer Therefore, in total there are one crore, twenty lakh, fifty thousand, and one hundred and twenty lotuses - 12,050,120 - in Lake Padma Also in [the lakes] Mahāpadma, etc there is the same amount of lotuses [Emerging] from this lake out of the eastern portal, flowing eastward for five hundred *yojanus*, turning

¹ Lit 'of equal rank or dignity'

² These are the Abhyantarapārisadya gods See Kirfel, p 219

³ Or the Madyapārisadya deities Ibid

⁴ Or the Bāhyapārisadya gods Ibid

away from the Gangāvarta peak¹ in southern direction, crossing five hundred and twenty-three plus three and a half nineteenths *yutas*² [in total] towards the South and emerging from the two *gavyūta* long mouth of Makara³, [the Gangā] plunges into Gangā-cascade-basin (Gangaprapātakunda) This basin is sixty *yojanas* long and broad on the surface At the bottom, however, it ten *yojanas* less It is ten *yojanas* deep, its base is made of diamond, and it has three arched doorways, stairs, etc In the middle of it [lies] the isle of Gangā (Gangādvīpa), eight *yojanas* in diameter, rising two *gavyūtas* above water[level] In the middle of it, there is a mansion There, on a pedestal, is the seat of the goddess Gangā Then, flowing out of the southern portal towards the Vijayādhya Mountains and breaking through the wall around Jambūdvīpa, the Gangā enters the ocean⁴, [on its way] filled by fourteen thousand tributaries When she comes out her lake, at the Makara mouth and where she leaves her basin she is six *yojanas* plus one *krośa* broad and one half *krośa* deep [while] her estuary is ten times [the size of] her source⁵ It is said

¹ Gangāvarta is the name of a city of the Vidyādhara (See Kurfel, p 330) Here, however, it must be identified with the Gangā-kūta on Himavat (Id , p 218)

² = 4 *hastas*

³ Makara a kind of sea-monster, sometimes identified as a crocodile, a shark, a dolphin, etc It is regarded as a symbol of the 9th Arhat of the present Avasarpinī and is represented as an ornament on gates or on headdresses

⁴ Near to the Māgadha fort (Māgadhatīrtha, see Kurfel, p 221)

⁵ Or 6 $\frac{1}{4}$ *yojanas* broad and $\frac{1}{2}$ *yojana* deep, and 62 $\frac{1}{2}$ *yojanas* broad and 1 $\frac{1}{2}$ *yojanas* deep respectively Ibid

"Whatever the width of a river where she starts, the width of her mouth is reckoned ten times [that size]"

Whatever, the depth is one-fiftieth part of the width all over since it is said

"Whatever and wherever the width of a river in Jambūdvīpa, know the depth to be its fiftieth part"

Both her shores [are covered with] clusters of pavilions and groves This is not [stated] just like that, because the Canon says

"The Gangā is a main river [] Both its banks are richly endowed with pavilions and groves "

In like manner the Sindhu emerges from the western portal [of Lake Padma], deviates before the Sindhvāvarta peak¹, falls down from a tube in the form of an open mouth [and] cleaves through the basin [of the Sindhu waterfall]², abode of the goddess Sindhu and likewise reaches the ocean³ The Rohitāmsā emerges from the northern portal [of Lake Padma] She is twice as long as the Gangā She falls down into a basin of the same name⁴, [then] touches the Śabdāpātīn with [a distance of] two *gavyūtas*⁵, divides the continent of Haimavata in two [parts and] enters the ocean in the West On Himavat there are eleven peaks made of several [kinds of] jewels Their names are 1 Siddhāyatana, 2 Ksullahimavat, 3 Bharata, 4 Ilā, 5 Gangā, 6 Śrī, 7 Rohitāmsā, 8 Sindhu, 9 Surā, 10

¹ Lit the 'peak of the Sindhu whirlpool' Ibid

² Viz the Sindhuprapātakunda Ibid

³ Close to the Prabhāsa fort (Prabhāsātīrtha, Ibid)

⁴ Viz the Rohitāmsāprapātakunda

⁵ This means that the Rohitāmsā turns away to the west $\frac{1}{2}$ *yojana* before reaching Mount Śabdāpātī See Kurfel, p 221

Haimavata and 11. ¹ Vaisramana ¹ Their width² at the base and their height are five hundred *yojanas* Their width at the top is half that size On the first peak, there is a *siddhāyatana* temple, fifty *yojanas* long, half of that broad and thirty-six *yojanas* high It has three gates These are eight *yojanas* long and half of that broad In the middle, it has a pedestal of jewels, eight *yojanas* wide and broad This [pedestal] is four *yojanas* thick On top of that, there is a *devacchandaka*³, its height a bit more than its length and width⁴ The idols in there are said to be similar [to those] on the first Vaitādhyā peak ⁵ On the other ten peaks there are palaces, sixty-two *yojanas* and a half high, thirty-one *yojanas* and one *krośa* wide, and furnished with a lion-throne In the region between Himavat and Mahāhimavat the continent named Haimavata [lies], four times the width of Bharata, in the east and west bordering the Salt Ocean, [and] bearing the name of its tutelary deity It is ruled by twins taking food as they please, put at their disposal by the magical powers of ten kinds of wishing trees, wearing ornaments, their bodies cherished by [comfortable] beds and houses ⁶ There

¹ Or, 1 Siddhakūta, 2 Himavatk° or Himavantak°, 3 Pkt Bharahak°, 4 Ilādevīk°, 5 Gangādevīk°, 6 Pkt Sirīk°, 7 Pkt Rohiamsak°, 8 Sindhudevīk°, 9 Surādevīk°, 10 Pkt Hemavayak° and 11 Pkt Vesamanak° See Kurfel, pp 217-218

² Or diameter, since they are envisaged as an oblate cone

³ See p 131

⁴ Viz. 500 *dhanus* long and wide and a bit more in height See Kurfel, p 225

⁵ See p 131

⁶ For a description of these twins (*yugalika* = *yugaia*), a boy and a girl, and the ten kinds of wishing trees (*kalpa-pādaka* = *kalpa-taru* = *kalpa-vrkṣa*), see Stevenson (1970[1915]), p 273ff

these [beings] live according the law of twin-couples. They have a body adorned with sixty-four ribs. They are one *gavyūta* in size and take [all] food they like at the end of [every] fourth meal¹. [Their body] is free from disease, old age, death, suffering and sorrow [and] lives one *palyopama*. At the end [of their lives], having protected [their] offspring for seventy-nine days, they are born [again] as gods of the same or lesser status as their own. Some of them here have a body gradually one, two or three *gavyūtas* in size, [as] their food is restricted to *canaka*, *badara* or *āmalaka*². Others are said to enjoy food full of eighteen condiments. In addition, of those having ears, this ear is not ringed³ because (?)⁴ the earth has a taste that surpasses sugar (*śarkarājītvāra*) and they consume fruits of wishing trees as their food. The Canon says

" these people are known to have earth, flowers and fruits as their food " ⁵

There are also found malignant animals [like] lions, tigers, snakes, cats, etc. that, owing to the idiosyncrasy of the

¹ i.e. at the evening of every 2nd day

² *canaka* the chickpea, *badara* the edible fruit of the jujube, *āmalaka* the fruit of the *Emblic myrobalan*

³ Or, decorated

⁴ The use of *yatas* here is problematic

⁵ *Jīvājīvābhigama, sū* 111, in full "Indeed, Lord, these people, what is their food? What do they eat? Gautama, these people are known to have earth, flowers and fruits as their food, O monk!" Further in *sū* 111 it is said that this earth tastes like sugar (गुरु - *guru*). Also in the *JDP, sū* 22, ed. Javeri, p. 117. Here the taste of the earth is compared with खण्ड - *khandu* and मत्स्यण्डिका - *matsyamḍikā*, sugar and the juice of sugarcane. Mention of people feeding on earth is also found in *Jñānamatī, Ā*, 1985, p. 51, with reference to the *Tiloyapannati*, verse 455

continent, [live] together without violence¹ because there is very little passion. Consequently, because of the inherent inevitability of that [state], they obtain rebirth as a god. Also grovelling creatures [like] gadflies, mosquitoes, bugs, etc. that cause pain to the body are absent. Time is uniformly *suṣama-dusama* there. In the centre of that, the round Vaitādhya mountain Śabdāpātī is located. It is cylindrical in shape, is made of five-coloured gems, and is one thousand *yojanas* in size everywhere.² Some say that it is made of silver. Their [view, however] is contradicted by the *Jambūdvīpaprājñapti*. Therein is said that

*"Where, O Lord, in the Haimavata continent is the round Vaitādhya mountain named Śabdāpātī considered to be [located]? Gautama, west of the great Rohitā River and east of the great Rohitāṃsū River, right in the central part of the Haimavata continent, there exactly the round Vaitādhya mountain named Śabdāpātī is considered to be [located]. It is one thousand *yojanas* high and two hundred and a half *yojanas* deep. It is the same all over, having the form and shape of a cylinder. It is one thousand *yojanas* broad and wide and its circumference is reckoned to be a bit more than three thousand plus one hundred and sixty-two *yojanas*. It is magnificent [and] made of jewels."*³

¹ *mutho-himsya-himsaka-bhāva*, lit. 'the state of being mutual victim of violence and perpetrator of violence'

² The Śabdāpātī is 1,000 *yojanas* high and its diameter is also 1,000 *yojanas*. Its root is 250 *yojanas* buried in the surface of the earth and its circumference is a bit more than 3,162 *yojanas*. See Kurfel, p. 228.

³ JDP, sū. 77, ed. Javeri, p. 299.

In addition, the Master Umāsvāti expresses himself in exactly the same manner. Accordingly, his statement is that

"Mount Śabdāpātī is round, is made of different kinds of gems [and] is thousand [yojanas] everywhere"

Then there is what is stated in a section in the *Ksetrusamāsa* "*raṇaya-mayā*" This is not correct [since] "*raṇa-mayā*" is the correct reading. Next, on top of that there is a divine residence of the same name similar to the palaces on the peaks of Himavat.¹ North of that Mahāhimavat [lies], double the size of Haimavata, made of silver [and] two hundred *yojanas* high. There, right in the middle Lake Mahāpadma [is located], [it's] length and breadth double the size of Lake Padma, made the abode of the goddess Hīrī.² It contains the same amount of lotuses as Lake Padma. The Rohitā emerges from the southern portal of this [Lake Mahāpadma]. She crosses the [Mahāhimavat] Mountains sixteen hundred *yojanas* plus five and five ninetieths [$1,605 \frac{5}{19}$, in southern direction and] plunges into the basin of the Rohitā cascade, residence of the goddess Rohitā, ten *yojanas* deep, its breadth and width double that of the basin of the Gangā falls. [Then] she encircles the Śabdāpātī for one fourth [of a *yojana*] at a distance of two *gavyūtas*. Having the same length as the Rohitā, she discharges into ocean in the east joined by twenty-eight thousand tributaries. The Harikāntā comes out of the northern portal [of Lake Mahāpadma]. She is twenty-five *yojanas* broad at the source [and] ten times that amount wide at [her] mouth. She falls down into a basin of the same name, [then encircles]

¹ Here the god Śabdāpātī resides (Svāti according to the *Jambūdvīpasamāsa* and *Lokaprakāśa*, see Kīrī, ibid)

² Pkt Hīrī or Hīrī

the Gandhāpātī(ka), surrounding it over [a distance of] one *yojana*. She is one half and five *yojanas* deep at the source and mouth respectively and enters the ocean in the west joined by fifty-six thousand tributaries. On this mountain range, there are eight peaks, namely 1 Siddhāyatana, 2 Mahāhīmavat, 3. Haimavata, 4 Rohitā, 5 Hri, 6 Harikāntā, 7. Harit and 8 Vaidūrya. The gods [residing there] have the same names [as these peaks], just like [it is the case with] the peaks on Hīmavat. From there, in northern direction, the continent of Harivarsa [lies]. The twins over there are as the twins mentioned earlier¹ but doubly so qualified². They are nourishing their offspring during sixty-four days [and] their food is supplied at the end of [every] sixth [meal]³. In the very centre of it, [Mount] Gandhāpātī⁴ [lies], abode of the god Aruna, qualified like [Mount] Śabdāpātī. Time, however, is always *susama* here. North of that the Nīsadha Mountains [lie], twice the width of the continent of Harivarsa, four hundred *yojanas* high [and] made of gold, On top of these, in length and width twice the size Mahāpadma, ten *yojanas* deep, Lake Tīgīñchī [is located], filled with the [same amount of] lotuses that qualify Lake Padma, made the residence of the goddess Dhṛtī⁵. In the southern part of that [Nīsadha range] the Harit river [first] flows through the mountains for seven

¹ See p 137

² All numbers and sizes in Harivarsa are twice those of Haimavata. See Kīrfel, p 228.

³ I.e., the meal eaten at the end of a fast of three days. See Monier-Williams, p 1110

⁴ Elsewhere Vīkatāpātī, Pkt Viadāvaī. See Kīrfel, p 228

⁵ Pkt Dhī or Dhīī

thousand, four hundred and twenty-one and one nineteenth *yojanas* [Then] she [plunges] into a basin of the same name, splits [Harivarsa] in two just like the Harikāntā [and] reaches the ocean in the East. The Śītodā arises in the North [of the Nisadha range]. Her source and mouth are fifty *yojanas*.¹ Her basin is twice the size of the basin of the Harit river. She runs through the lakes 1 Nisadha, 2. Devakuru, 3 Sūrya, 4 Sulasa and 5 Vidyutprabha². She is joined by eighty-four thousand tributaries. She proceeds through the centre of the heart of the forest of Bhadrāsāla [and] evades³ Mount Mandara. Turning westward she cuts through the Vidyutprabha [Vaksāra mountain range], divides West-Videha in two [and], joined by twenty-eight thousand tributaries from every province in turn, she runs underneath the earth below Jayanta tower. Five hundred *yojanas* wide and ten *yojanas* deep at her mouth she reaches the ocean in the west. On this [Nisadha] mountain range, there are nine peaks similar to the peaks on Himavat. Their names are 1 Siddhāyatana, 2 Nisadha⁴, 3 Harivarsa⁵, 4 Prāgvideha⁶, 5 Harit¹, 6 Dhrti², 7 Śītodā³, 8 Aparavideha⁴.

¹ This cannot be correct since the mouth of all great rivers (*mahā-nadī*) is ten times the size of their source. This applies also to the Śītodā fifty *yojanas* at the source and five hundred *yojanas* at the mouth. See Kirfel, p. 222.

² The lakes Nisadha (Pkt Nisaha), Devakuru, Sūrya (Pkt Sūra, Savitr in the *Trailokyadīpikā*), Sulasa and Vidyutprabha (Pkt Viṣṇuprabha) are located in Devakuru. See Kirfel, p. 236.

³ *alagantī* 'not adhering', viz. encircling from afar.

⁴ Pkt Nisadha.

⁵ Pkt Harivāsa.

⁶ Also Pūrvavideha, Pkt Puvvavideha. See Kirfel, p. 218.

and 9 Rucaka⁵ North of Nīṣadha the World Mountain range of Nīlavat [lies], made of beryl In the middle of it Lake Keśari [is located], counter image of Lake Tigiñchi There are nine peaks there with the [same] size as [those on] Nīṣadha, namely Siddhāyatana, Nīla, Prāgvideha⁶, Śītā⁷, Kīrti⁸, Nārī⁹, Aparavideha¹⁰, Ramiyaka¹¹ and Upadarśana¹² Further, from Lake Keśari the Śītā flows through the mountain plateau [of Nīlavat] for seven thousand, four hundred twenty-one and one nineteenth *yojanas*. She [plunges] into the basin of the deity of the same name, divides [Mahāvideha] in two [and] runs through the lakes Nīla¹³, Uttarakuru, Candra¹⁴, Eravata¹⁵, and Mālyavat¹⁶ She [crosses] the forest of Bhadrāśāla, passes through the Mālyavat [Vaksaskāra mountains], Videha, and the Vijaya tower [and] reaches the ocean in the east. The rest [of the description] is like [in case of] the Śītodā In between

¹ Also Hari (ibid)

² Pkt Dhi

³ Pkt Sīoā or Sītodā

⁴ Pkt Avaravideha

⁵ Pkt Ruaga

⁶ Also Pūrvavideha (ibid)

⁷ Pkt Sīā or Sītā

⁸ Pkt. Kīrti

⁹ Also Narikāntā or Narakāntā (ibid)

¹⁰ Pkt Avaravideha.

¹¹ Pkt Rammaga

¹² Also Adarśaka (ibid) Pkt Uvadamsana.

¹³ Pkt Nīlavanta See Kīrfel, p 236

¹⁴ Pkt Canda

¹⁵ Or Airāvata, Pkt Erāvaṃya Ibid

¹⁶ Pkt Mālavanta

Nisadha and Nīlavat Mahāvideha [lies]. It is one lakh *yojanas* long and double the size of Nisadha broad¹ In the middle of that Mount Meru [rises] ninety-nine thousand *yojanas* high [with its root] thousand *yojanas* deep It is ten thousand [*yojanas*] in diameter at ground level [and] thousand [*yojanas*] in diameter at the upper side [Meru] is made of gold with precious stones in the middle² In the lowlands at its foot the forest of Bhadrāsāla [lies], in the east and west twenty-two thousand *yojanas* wide and in the north and south each two hundred and fifty broad It consists of various kinds of trees In the middle of it, at the four main points of the compass, fifty *yojanas* from Mount Meru, there are four *siddhāyatana* [temples] of the [same] size as the *siddhāyatana* temples of Himavat To the same extent, there are four ponds each in the intermediate points of the compass, each fifty *yojanas* long, half of this wide and [again] each ten *yojanas* deep Their names, to be taken successively from east to west, are 1 Padma, 2 Padmaprabhā, 3 Kumudā and 4 Kumudaprabhā, 1 Utpalagulmā, 2 Nalinī, 3 Utpalā and 4 Utpalojjvalā, 1 Bhrngā, 2 Bhrnganībhā, 3 Añjanā and 4 Kajjalaprabhā, 1 Śrīkantā, 2 Śrīmahitā, 3 Śrīcandrā and 4 Śrīnilayā.³ Amud

¹ Viz 33,684⁴/₁₉ *yojana* See Kīrfel, p 229

² In Kīrfel (p 229) Mount Meru is described as consisting of three parts the base made of earth, stone, diamond and pebbles, the middle part of *anka* (a kind of metal), crystal, silver and gold (according to the *Trailokyadīpikā ratna*) and the upper part of gold The top or *cūlikā* is made of beryl

³ The order given in Kīrfel (p 230) is slightly different viz in the northeast 1 Padma (Pkt Paumā), 2 Padmaprabhā (Pkt Paumappabhā), 3 Kumudā and 4 Kumudaprabhā (Pkt Kumudappabhā), in the

these [four groups of lakes] there are four palaces, five hundred *yojanas* high and half of that broad and wide, with magnificent *simhāsana* thrones Those in the south¹ belong to the Saudharmya lords², those in the north³ to the Īśāna lords On both banks of the rivers Śītā and Śītodā, two by two, there are two mountain peaks called the Diggajas⁴ (the Mountains of the Elephants of the quarters) Their names must be considered turning to the south from the northern direction of the river Śītā onwards They are the Padmottara, Nīla, Suhasta, Añjana, Kumuda, Palāśa, Avatamsa and Rocana.⁵ Their tutelary gods have the same names. Five hundred *yojanas* above the base of Meru the forest of Nandana⁶ [lies] There, in the four cardinal regions there are also four *siddhāyatana* temples similar to

southeast 1 Utpalagulmā (Pkt Uppalagummā), 2 Nalinī, 3 Utpalā (Pkt Uppalā) and 4 Utpalojvalā (Pkt Uppalujjalā), in the southwest 1 Bhṛngā (Pkt Bhṛngā), 2 Bhṛnganibhā (Pkt Bhṛnganibhā), 3 Añjanā and 4 Añjanaprabhā (Pkt Amjanappabhā) in stead of Kajjalaprabhā (Pkt Kajlappabhā), in the northwest 1 Śrīkantā (Pkt Sīrikantā), 2 Śrīcandrā (Pkt Sīricamdā), 3 Śrīmahitā (Pkt. Sīrimahiā) and 4 Śrīnilayā (Pkt Sīrinīlayā)

¹ In the southeast and southwest

² The Śakra lords according to Kurfel, p 230

³ In the northeast and northwest

⁴ Elsewhere called Dighastikūta (Pkt. Disāhatthikūda) See Kurfel, p 230

⁵ The Padmottara (Pkt Paūmuttara), Nīla or Nīlavat (Pkt Nīlavanta), Suhastī (Pkt. Suhastī), Añjana(giri), Kumuda, Palāśa (Pkt Palāśa), Vadamśa (Pkt. Vadi(m)sa or Vatamsa) and Rocana (Pkt Roana) according to Kurfel, p 230

⁶ Pkt Nandana It has the form of a ring, 500 *yojanas* broad See Kurfel, p 230.

[those on] the peaks of Himavat. In the intermediate regions, there are lotus lakes with palaces, viz 1 Nandottarā, 2 Nandā, 3. Sunandā and 4 Nandivardhanā; 1 Nandisenā, 2 Amoghā, 3. Gostūpā and 4 Sudarśanā; 1. Bhadrā, 2 Viśālā, 3 Kumudā and 4 Pundarikinī, 1 Vijayā, 2 Vejayantī, 3. Jayantī and 4. Aparājītā¹ On the slope [of Mount Meru, in the forest of Nandana lie] the eight peaks of the Dikkumārī², namely 1 Nandana, 2 Mandara, 3 Nisadha, 4 Haimavata, 5 Rajata, 6 Rucaka, 7. Sāgaracitra and 8 Vajra³ On these eight [peaks] the Dikkumārī reside They are the 1 Meghamkarā, 2. Meghavatī, 3 Sumeghā, 4. Meghamālinī, 5 Suvatsā, 6 Vatsamitrā, 7. Vārisenā and 8 Balāhakā⁴ These goddesses produce torrential rains when a Jina is born Then, in the northeastern point of compass⁵, Balakūṭa [lies] It has the same

¹ Nandottarā, Nandā, Sunandā and Nandivardhanā or Vardhanā in the northeast, Nandisenā, Amoghā, Gostūpā and Sudarśanā in the southeast, Bhadrā, Viśālā, Kumudā and Pundarikinī in the southwest, Vijayā, Vejayantī or Vajayantī, Jayantī and Aparājītā in the northwest The *Jambūdīpasamāsa* and *Lokaparakāśa* place Aparājītā before Jayantī See Kirfel, p 231

² Lit 'lords of the celestial regions'

³ 1 Nandana, 2 Mandara, 3 Nisadha (Pkt Nisaha), 4 Haimavata (Pkt Hemavaya), 5 Rajata (Pkt Rayaya), 6 Rucaka (Pkt Ruaga), 7 Sāgaracitra and 8 Vajra (Pkt Vaira) See Kirfel, p 231

⁴ 1 Meghamkarā (Pkt Mehamkarā), 2 Meghavatī (Pkt Mehāvai), 3 Sumeghā (Pkt Sumehā), 4 Meghamālinī (Pkt Mehamālinī), 5 Suvatsā or Suvacchā, 6 Vatsamitrā or Vacchamitrā, 7 Vārisenā or Vajrasenā (Pkt Vairasenā) and 8 Balāhakā (Pkt Balāhayā) See Kirfel, p 231

⁵ In the northwest outside the eight peaks of the Dikkumārī goddesses according to Kirfel, p 232 But the *aiśāna* direction (lit 'relating to belonging to Śiva') is the Northeast

name as its god. Its height and diameter are one thousand *yojanas* [while] half that size at the top. It stretches five hundred *yojanas* outside Nandana forest. It is said-

*"Reaching out of Nandana forest, five hundred yojanas further, five hundred yojanas in the air, Balakūṭa stands".*¹

Rising up sixty-two thousand and five hundred *yojanas* from there² Saumanasa forest [lies], similar to Nandana forest except that there are no peaks The lotus lakes [here] are 1. Sumanā³, 2. Saumanasā, 3. Saumanāntā⁴ and 4. Manoramā; 1. Uttarakuru, 2. Devakuru, 3. Vīrasenā and 4. Sarasvatī; 1. Viśālā, 2. Māghabhadṛā, 3. Abhayasenā and 4. Rohiṇī; 1. Bhadrōttarā, 2. Bhadrā, 3. Subhadrā and 4. Bhadravatī^{5,6}. The rest is the same [as Nandana forest]⁷ Moving thirty-six thousand *yojanas* upwards from there Paṇḍaka⁸ forest [lies]⁹, qualified [like] Saumanasa. It is one thousand *yojanas* wide and in the middle of it the crest¹⁰ [of Mount Meru stands]. This

¹ This is a strange, if not awkward, position for a mountain, its base half on the platform of Nandana forest and half pending in the air

² Viz on the next terrace

³ Sumanas See Kirfel, p 232

⁴ Saumanāmsā Ibid

⁵ Bhadrāvatī Ibid

⁶ Sumanā, Saumanasā, Saumanāntā and Manoramā in the northeast, Uttarakuru, Devakuru, Vīrasenā and Sarasvatī in the southeast, Viśālā, Māghabhadṛā, Abhayasenā and Rohiṇī in the southwest, Bhadrōttarā, Bhadrā, Subhadrā and Bhadravatī in the northwest

⁷ Viz the palaces inside the lotus lakes of Saumanasa forest They are the same as in the other forests See Kirfel, ibid

⁸ Pkt Paṇḍaga or Pāṇḍaga

⁹ Viz on the terrace on top of Mount Meru

¹⁰ cūlā = cūlikā See Kirfel, pp 232-233

[crest] is twelve and four *yojanas* at the base and the top [respectively and] is made of beryl. On its top there is a temple similar to [the one on] Vijayārdha. There is a forest in the middle. In the intermediate compass regions, there are sixteen lotus lakes, viz 1 Pundrā, 2 Pundraprabhā, 3 Suraktā and 4 Raktavatī¹, 1. Ksīrarasā, 2 Iksurasā, 3 Amrtarasā and 4. Vārunī; 1 Śāṅkhottarā, 2 Śāṅkhā, 3 Śāṅkhāvartā and 4 Balāhakā, 1 Puspottarā, 2 Puspavatī, 3. Supuspā and 4 Puspamālinī². The palaces and temples are as [described] before. In every of the four cardinal regions at the edges of the forest, there is a *junābhuseka* stone³, viz 1 Pāṇduśilā in the east, 2 Atipāṇduśilā in the south, 3 Raktaśilā in the west, 4 Aturaktaśilā in the north⁴. These [stones] are lying in the position of a half moon. They are five hundred *yojanas* long, half of that broad and four *yojanas* high. They are made of silver and gold⁵. Among these, on top of the Pāṇdukambalā and Raktakambalā there are two thrones. On the two others, there is only one. The length and width of all these thrones

¹ Raktāvatī Ibid

² Pundrā, Pundraprabhā, Suraktā and Raktavatī in the north-east, Ksīrarasā, Iksurasā, Amrtarasā and Vārunī in the southeast, Śāṅkhottarā, Śāṅkhā, Śāṅkhāvartā and Balāhakā in the southwest, Puspottarā, Puspavatī, Supuspā and Puspamālinī in the northwest

³ Lit 'inauguration of a Jina or Victor'

⁴ According to Kirfel, p 232 Pāṇdu (Pkt Pandu, *Sthānāṅga* Pāṇdukambalā) in the east, Pāṇdukambalā (*Sthānāṅga* & *Jambūdvīpasamāsa* Atipāṇdukambalā) in the south, Raktā (Pkt Rattā, *Sthānāṅga* Raktakambalā) in the west and Raktakambalā (*Sthānāṅga* & *Jambūdvīpasamāsa* Aturaktakambalā) in the north

⁵ The stones in the east and west are made of gold while those in the south and north of silver. See Kirfel, p 233

[measures] five hundred *dhanus*. Their height is half of that On the southern and northern [thrones] the Jinas coming from the Provinces are consecrated¹, while on the other two [thrones] the Tīrthankaras originating from Bharata and Airavata [are consecrated] Next, at the four intermediate regions of Meru there are mountain ranges in the form of an elephant's tusk, named Vaksaskāra² It is said that these [mountain ranges] resemble the tusks of an elephant, thick at the base, then gradually decreasing until at the end they become narrow At the beginning, they converge with the Nisadha and Nīlavat [World Mountain ranges] There they are four hundred *yojanas* high and five hundred *yojanas* broad. Then they increase gradually in height while they decrease in width like the head of a horse, until they meet with Meru [There] they are five hundred *yojanas* high and an innumerable [small] part of an *angula* wide They are 1 Saumanasa in the southeast, made of silver and furnished with seven peaks, 2 Vidyutprabha in the south-west, made of purified gold and endowed with nine peaks, 3 Gandhamādāna in the north-west, made of gold, with seven peaks, and 4. Mālyavat in the northeast, made of beryl and marked with nine peaks Each of them is thirty thousand, two hundred and nine plus six nineteenth [30,209 $\frac{6}{19}$ *yojanas*] long³ On all [these four Vaksaskāra mountain ranges], there is a temple on every first

¹ This does not agree with what Kurfel (p 233) writes "Wie im *Jambūdvīpasamāsa* noch zugefügt wird, findet hier die Weihe der südlichen und nördlichen Tīrthakara statt "

² Or Vaksāra, Pkt Vakkhāra.

³ *kalā* a small part of anything, any single part or portion of a whole, esp a sixteenth part With the Jainas a *kalā* is $\frac{1}{16}$, See Kurfel, p 233

peak. These peaks have the same measures as [those] of Himavat Their names as enumerated from the point of Meru onwards are on the Saumanasa Vaksaskāra Mountains 1 Siddhāyatana¹, 2 Saumanasa, 3 Mangalāpāti, 4 Devakuru, 5 Vimala, 6 Kañcana and 7 Vaśiṣṭa On the fifth and the sixth [peak], the Toyadhārā and Vicitra gods [dwell].² Then, on the Vidyutprabha [we have the peaks] named 1 Siddhāyatana³, 2 Vidyutprabha, 3 Devakuru, 4. Padma, 5 Kanaka, 6 Svastika, 7 Śītodā, 8 Sadājala⁴ and 9 Hari On the Kanaka and Svastika peaks, the Puspamālā and Anindita gods [dwell]⁵ Even so on the Gandhamādāna [we find] the 1 Siddha, 2 Gandhamādāna, 3 Gandhalāvat⁶, 4 Uttarakuru, 5 Sphātika⁷, 6 Lohita⁸ and 7 Ānanda On the fifth and the sixth the Bhogamkarā and Bhogavatī gods live Next [we have the peaks] on Mālavat 1 Siddha, 2 Mālyavat, 3 Uttarakuru, 4 Kaccha, 5 Sāgara, 6 Rajata, 7 Śītā, 8 Pūrṇabhadra and 9 Haritsaha On Sāgara and Rajata, the Subhogā⁹ and Bhogamālīnī gods [reside] The rest

¹ Or simply Siddha See Kirfel, p 233

² The fifth and sixth peak are the Vimala and Kañcana According to the *Stānāṅga* these mountains are the residence of the Suvatsā and Vatsamitra gods The *JDSU* agrees with the *JDSH* on this point See Kirfel, p 234

³ Or again simply Siddha See Kirfel, p 233

⁴ Also Śatajvala See Kirfel, p 234

⁵ According to the *Stihānāṅga* on these mountains the Vārisenā and Balāhakā gods have their residence Again the *JDSU* agrees with the *JDSH* on this point See Kirfel, p 234

⁶ Also Gandhelavat or Gandhilāvatī See Kirfel, p 233

⁷ Also Sphatika (ibid)

⁸ Also Lohitāksa (ibid)

⁹ Or simply Bhogā (Kirfel, p 234)

[of the peaks are inhabited by] gods of the same name. Among these, the Haritsaha and Hari peaks are one thousand *yojanas* high and broad [at the base] while five hundred *yojanas* broad at the top. The rest have dimensions that are already described¹ In between Mandara, Gandhamādana, Nīlavat, and Mālyavat the land of Uttarakuru [lies] It is eleven thousand, eight hundred and forty-two plus two-nineteenths [$11,842 \frac{2}{19}$] *yojanas* broad Its inhabitants live as twins² according to the law of couples³. They are three *gavyūtas* in length, take food prepared at home which they enjoy [every] eighth day. They live up to the maximum of three *palyas*⁴, their bodies marked by two and a half hundred and six ribs They experience the *susama-susamā* era, enjoying the fruits of the trees of plenty⁵. Nursing their children during forty-nine days until the end, they die peacefully [and] are born again as gods To the east and west of the Śītā, eight hundred and thirty-four, and as much as four-sevenths *yojanas* south of the Nīlavat, there are two Yamaka⁶ mountains Both are one thousand *yojanas* high and broad at the base, and half of that broad at the top. On top

¹ Viz five hundred *yojanas* high

² *yugalin* or *yugala*, lit 'member of a pair'

³ Also *yugala-dharman* See Kurfel, p 234

⁴ *palya* for *palyopama* Kurfel, p 339 explains that one *palyopama* (*pallōvama*) is the time that passes when a container of one *yojana* in diameter and height, densely filled with fine hairs that grow within seven days, is completely empty, when every hundred years one hair is removed

⁵ *kalpadru* = *kalpataru* the wishing tree or the tree of plenty.

⁶ Lit 'twin-mountains', Pkt Jamaga.

of both there are two palaces made of gold¹ as on Himavat and on so many [others] In southern direction the lakes Nīla, etc.² [are located] It is said

"The Yamaka [lakes] Nīlavanta, etc are [located] south of the two Yamaka [mountains] Every other [Yamaka lake] to the south is of the same size"

The [lakes] are narrow from north to south, while elongated from east to west³ They have the [same] dimensions as Lake Padma and have the same names as the gods residing there At every side to the east and west of them there are ten Kañcana mountains with the same names as the gods dwelling there⁴ They are one hundred *yojanas* high and one hundred *yojanas* [broad] at the base, while on top they are fifty *yojanas* [broad] Their peaks lay one hundred *yojanas* from each other, while there is no gap at the base To the east of the Śītā, five hundred *yojanas* in diameter, in the middle twelve *yojanas* high, gradually becoming smaller, until at the end it is one-half

¹ According to Kīrfel (p. 235) both Yamaka mountains themselves are made of gold and carry palaces (not necessarily two) on top. Probably the *JDSH* is wrong here. In the rest of the text normally the mountains are made of some kind of precious metal or gem, not the palaces standing on them. So, the alternative reading could be something like 'taylor upari kunaku-mayayoh prāsādāh'

² They are called the Yamakahradas (Pkt. Jamagadaha). Five lie in Uttarakuru, five in Devakuru. The lakes of Uttarakuru are Nīla (Nīlavanta), Uttarakuru, Candra (Canda), Airāvata (Erāvaya) and Mālyavat (Mālavanta). See Kīrfel, p. 236.

³ Kīrfel (p. 235) explains "Ihre Langsseiten sind nach Osten und Westen und ihre Breitseiten nach Norden und Süden gerichtet"

⁴ Eighty according to Kīrfel (p. 236)

yojanus in size, there is a Jambūpītha¹ (Jambū pedestal) made of *jambū*-reed² It is surrounded by a lotus terrace, two *gavyūtas* high, and five *dhanus* broad At all the four cardinal directions there are four gates, two *krośas* high, half of that broad and adorned with banners, festooned decorations and jubilee garlands Furthermore, in [its] centre there is a Manipīthikā (pedestal of gems), four *yojanus* high, and eight *yojanus* wide On that the Jambū tree [stands] The height and the diameter [of its crest³] are eight *yojanus* Its root is made of diamond Its root and stem are two *yojanus* ⁴ Its branches are six *yojanus* and they are made of gold The stem and leaves are made of beryl, the sprouts are made of coral and the fruits of gems On the eastern branch, there is a mansion Inside there is a *manipīthikā* (pedestal of gems) which is the seat of the god Anādrta⁵ On the rest [of the branches], there are palaces. In the middle, there is a temple All have the [same] size as those of Vijayārdha Around it, there are one hundred and eight [other] Jambū trees The number of the surrounding Jambū trees is like [it is the case with the lotuses] in Lake Padma ⁶ Its overlord is the god Anādrta Fifty *yojanus* from there, in the first wood, there are mansions in the four cardinal directions At the four intermediate directions, in the middle of four lotus

¹ Pkt Jambūpīdha

² *jambūnada* = *jambūnada* According to Kirfel (p 234) it is golden

³ The stem is two and the branches are six *yojanus* high (Kirfel, p 235)

⁴ The depth of its root is $\frac{1}{2}$ *yojana* (Kirfel, p 234)

⁵ Lit the 'disrespected' He is a descendant of Garuda

⁶ The Jambū World tree is surrounded by 108 similar but smaller trees, like the central giant lotus in Lake Padma on Himavat is enclosed by the same amount of other lotuses (Kirfel, pp 219 & 235)

lakes, there are palaces. Between the mansions and palaces there are eight golden¹ peaks having the size of the Rṣabha peak² On these, there are temples. In the palaces east, west, etc. from Śālī forest³ there are *simhāsana* (lion) thrones. South of Mandara [mountain] Devakuru [lies]. North of the Nisadha [the twin mountains] Citra and Vicitra [are located], similar to the Yamakas The lakes [of Devakuru] are Nisadha, etc.⁴ In the western half of it, in outlook similar to the Jambū, the Śālmālī tree [stands], abode of Garuda⁵ In East and West [Videha], there are thirty-two provinces For, Prāgvideha (East Videha) is split in two [sectors] by the Śītā, while Aparavideha (West Videha) is divided [in two sectors] by the Śītodā Again, every part is itself internally split into eight by four Vakṣaskāra [mountain ranges] and by three inland rivers flowing down inside [each sector] So four multiplied by eight produces the number of provinces as given [above] In like manner the southern and northern [provinces] are divided into three [provinces] by the Gangā and Sindhu, and by the Raktā and

¹ *jambū-nada*, gold according to Kīrfel, p. 235

² They are eight *yojanas* high, also eight at the base and four at the top They have a foundation of two *yojanas* and they are made of gold See Kīrfel, *ibid*

³ Śālivana is most probably Bhadrāśālavana See Kīrfel pp. 229-30

⁴ Nisadha (Pkt Nisaha), Devakuru, Sūrya (Pkt Sūra), Sulasa and Vidyutprabha (Pkt Viṣṇuprabha). See Kīrfel, p. 236

⁵ According to Kīrfel (p. 235) who relies on the *Sihānāṅga*, *Jambūdvīpaprajñapti*, *Lokaprakāśa* and *Trailokyadīpikā*, the Śālmālī tree is inhabited by the god Venu, descendant of Garuḍa. So we should read '*gārudāvāsā*' and not '*garudāvāsā*' as in Ed1

Raktodā¹ When the Vaitādhya [Mountains] cleave each province again, six regions are produced. It is said·

"For every province there is a Vaitādhya [range]. In each case there are two rivers equal to the Gangā and Sindhu They create six regions There are thirty-two provinces in videha "

A province there is sixteen thousand, eight hundred and forty-two plus two-nineteenths *yojanas* [16,842 ²/₁₉] long and [3,213 ¹/₂] *gavyūtas* broad.² On the slopes of the Niṣadha and Nīlavat, every province has one Rṣabha peak each Where the Śītā and the Śītodā, and the Gangā and Sindhu in turn meet the two fortresses Māgadha and Prabhāsa [lie]. Varadāma fortress lies right in between them Here between the two woods of Bhadrāśāla and Mukha³ there are four Vakṣaskāra [mountains] Between them, there are three rivers. In the spaces in between them, there are eight provinces. When all are multiplied with four, eight woods arise There are sixteen Vaksaskāra [mountains], twelve inland rivers [and] thirty-two provinces. Each province has two main rivers They are named the Gangā and Sindhu [in the southern provinces], both rising from a basin situated close to the Nisadha [World Mountain

¹ Every *viyaya* or province in Videha is, in fact, a copy of either Bharata or Airāvata This means that in the sixteen northern *viyayas* as many Gaṅgās and Sindhus stream and that in the sixteen southern *viyayas* as many Raktās and Raktodās flow So also is every province divided by a Vijayārdha or Vaitādhya mountain range See Fig 8, p 273

² This is contradicted by the size given for the province of Kaccha by Kirfel (p 236)· 16,592 ²/₁₉ *yojanas* long and 2,213 *yojanas* and somewhat more broad.

³ Here the woods at the mouth (*mukha*) of the Śītā and Śītodā are meant, viz the four Bhūtāranyaka forests

range] In the sixteen northern provinces, however, the two rivers escaping from a basin located close to Nīlavat, are known by name as the Raktā and Araktā¹ The names of the Vaksaskāra mountains over there are [four by four] 1 Citra, 2 Padma, 3 Nalina and 4 Ekaśaila, 1 Trikūta, 2 Vaiśramana, 3 Sudarśana and 4 Añjana, 1 Ankavat, 2 Padmavat, 3 Āśvīsa and 4 Sukhāvaha, 1 Candra, 2 Sūrya, 3 Nāga and 4 Devagiri² Every Vaksaskāra has four peaks each, 1 [the first always named] Siddhāyatana, 2 [the second] with the same name [as the Vaksaskāra itself], 3 [the third having the name of] the province to the east [of it] and 4 [the fourth having the name of] the province to the west [of it] Then there are the intermediate rivers, rising from a basin with an island in the middle where a goddess of the same name resides They discharge into the Śītā or the Śītodā, each of them hundred and twenty-five *yojanas* broad and ten *gavyūtas* deep [all over]³ There are twelve of them, viz the 1 Grāhāvati, 2 Hradāvati and 3 Vegavati, the 1 Taptajalā, 2 Mattajalā and 3

¹ The Raktā and Raktodā are meant here

² Kīrfel (pp 237ff) gives the following somewhat differing list, based on the *Sthānāṅga*, *Jambūdvīpaprayāṇa*, *Lokaparakāśa* and *Tratlokyadīpikā* from West to East, in the North-East 1 Citrakūta (Pkt Cittakūda), 2 Brahma-k° (Pkt Vamhak°), 3 Nalina and 4 Ekaśaila (Pkt Egasela), in the South-East 1 Trikūta (Pkt Tiuda), 2 Vaiśramana (Pkt Vesamana), 3 Añjana and 4 Mātāñjana (Pkt Māyamjana) or Ātmañjana, in the South-West 1 Ankavat or Ankāvati, Ankāpāti, Śabdavat, 2 Pakṣma (Pkt Pamha) or Pamhāvai, Pakṣmapāti, Dvijavat, 3 Āśvīsa (Pkt Āśvīsa) and 4 Sukhāvaha (Pkt Suhāvaha) and, in the North-West 1 Candra (Pkt Canda), 2 Sūrya (Pkt Sūra), 3 Nāga and 4 Devā

³ See Kīrfel, p 237

Unmattajalā, the 1 Ksīrodā, 2 Simhasrotā and 3. Antarvāhinī and, the 1 Ūrmimālinī, Gambhīramālinī and 3. Phenamālinī¹ The provinces are 1 Kaccha, 2 Sukaccha, 3 Mahākaccha, 4 Kacchavat, 5 Āvarta, 6. Mangalāvarta, 7. Puṣkara, 8 Puskaravanta, 1 Vaccha, 2 Suvaccha, 3. Mahāvaccha, 4. Vacchavat, 5. Ramya, 6 Ramyaka, 7 Ramanīya, 8 Mangalavanta, 1 Padma, 2 Supadma, 3 Mahāpadma, 4. Padmavat, 5 Śankha, 6 Kumuda, 7 Nalini, 8 Sahilavanta and, 1 Vapra, 2 Suvapra, 3. Mahāvapra, 4. Vapravat, 5 Valgu, 6 Suvalgu, 7 Gandila, 8 Gandilavanta² They are separated by

¹ Here also Kirfel (id) gives a slightly divergent list from West to East, in the North-East the 1 Grāhāvati (Pkt G(r)āhāvai), 2 Hradāvati (Pkt Dahāvai) or Hrdāvati and 3 Pankā(vai), in the South-East the 1 Taptajalā (Pkt Tattajalā) or Taptā, 2 Mattajalā or Mattā and 3 Unmattajalā or Unmattā, in the South-West the 1 Ksīrodā (Pkt. Khīroā), 2 Śītas(s)rotā (Pkt Sīasoā) or Suvāhinī and 3 Antarvāhinī (Pkt Antovahinī) and, in the North-West the 1. Ūrmimālinī (Pkt Ummimālinī), 2 Phenamālinī (Pkt Phenamālinī) and 3 Gambhīramālinī (Pkt Gambhīramālinī)

² Kirfel (id) gives the following list from West to East, in the North-East 1 Kaccha or Kacchā, 2 Sukaccha or Sukacch(ak)ā, 3 Mahākaccha or Mahākacchā, 4 Kacch(ak)āvatī, 5 Āvarta (Pkt Āvatta) or Āvartā, 6 Mangalāvarta (Pkt. Mamgalāvatta) or Mangalāvartā, 7 Puskara (Pkt Pukkhala) or Puskala/Puskalā, 8 Puskaravatī (Pkt Pukkhālāvai) or Puskalāvatī, in the South-East 1 Vatsa (Pkt Vaccha or Vacchā), 2 Suvatsa (Pkt Suvaccha or Suvacch(ak)ā), 3 Mahāvatsa (Pkt Mahāvaccha or Mahāvacchā), 4 Vatsakāvatī (Pkt Vacchagāvai) or Vatsāvatī, 5 Ramya (Pkt Ramma) or Ramyā, 6 Ramyaka (Pkt Rammaga), 7 Ramanīya (Pkt Rammanīya), 8 Maṅgālāvatī (Pkt Mamgalāvai) or Mangulavat, in the South-West 1 Paksma (Pkt Pamha) or Padmā, 2 Supaksma (Pkt Supamha) or Supadm(ak)ā, 3 Mahāpaksma (Pkt Mahāpamha) or Mahāpadmā, 4 Paksmakāvatī (Pkt

mountains and rivers. The capital cities for every province separately are 1 Ksemā, 2 Ksemapurī, 3 Arīstā, 4 Arīstavatī, 5. Khadgī, 6 Mañjūsā, 7 Ausadhī, 8 Pundarīkīṇī, 1 Susīmā, 2. Kuṇḍalā, 3 Aparājitā, 4 Prabhākārī, 5 Aṅkavatī, 6 Padmāvatī, 7 Śubhā, 8 Ratnasañcayāḥ, 1 Aśvapurī, 2 Simhapurī, 3 Mahāpurī, 4 Vijayapurī, 5 Rājyā, 6 Virājyā, 7 Aśokā, 8. Vīśāokā and, 1 Vijayā, 2 Vajayantī, 3 Jayantī, 4 Aparājitā, 5. Cakrapurī, 6 Khadgapurī, 7 Avadhyā, 8. Ayodhyā¹ All these cities form the counterpart of Ayodhyā in

Pamhagāvaī or Padmakāvatī, 5 Śāṅkha (Pkt Samkha) or Suśāṅkhyā, 6 Kumuda (Pkt Kumua) or also Nalina(ā), 7 Nalina (Pkt Nalina) or also Kumuda or Kumudā, 8 Nalināvatī (Pkt Nalināvaī) or also Saritā and, in the North-West 1 Vapra (Pkt Vappa) or Vaprā, 2 Suvapra (Pkt Suvappa) or Suvaprakā, 3 Mahāvapra (Pkt Mahāvappa) or Mahāvaprakā, 4 Vaprakāvatī (Pkt Vappagāvaī) or Vaprāvatī, 5 Valgu (Pkt Vaggū) or also Gandhā, 6 Suvalgu (Pkt Suvaggū) or also Sugandhā, 7 Gandila or Gandhila or Gandilā, 8 Gandilavatī (Pkt Gandilāvaī) or Gandhilāvaī or Gandhamālīnī

¹ Kirfel (id) gives the following list corresponding with the one of the provinces from West to East, in the North-East 1 Ksemā (Pkt Khemā), 2 Ksemapurī (Pkt Khemapurī), 3 Rīstā (Pkt Ritthā), 4 Rīstapurī (Pkt Ritthapurī) or Rīstāpurī, 5 Khadgī (Pkt Khaggī), 6 Mañjūsā (Pkt Mamjusā), 7 Ausadhī (Pkt Osahī), 8 Pundarīkīṇī, in the South-East 1 Susīmā, 2 Kundalā, 3 Aparājitā (Pkt Avarājīā), 4 Prabhāmkarā (Pkt Pahamkarā), 5 Aṅkāvatī (Pkt Amkāvaī), 6 Paksmāvatī (Pkt Pamhāvaī), 7 Śubhā (Pkt Subhā), 8 Ratnasañcaya (Pkt Rayanasamayā), in the South-West 1 Aśvapurī (Pkt Āsapurī), 2 Simhapurī (Pkt Sīhapurī), 3 Mahāpurī or Mahā, 4 Vijayapurī or Vijayā, 5 Aparājitā (Pkt Avarājītā), 6 Arājyā (Pkt Arājā) or Virājā or Virājyā, 7 Aśokā (Pkt Asogā) or Śokā, 8 Vīśāokā (Pkt Vīśāogā), in the North-West 1 Vijayā, 2 Vajayantī (Pkt Vējayamtī), 3 Jayantī, 4 Aparājitā (Pkt Aparājīā), 5 Cakrapurī (Pkt Cakkapurī), 6 Khadgapurī

Bharata. The enumeration and counting of all the Vaksaskāra mountains, intermediate rivers, provinces, and cities has to start from the Mālyavat Vaksaskāra Mountains onwards¹ On each side of the Vaitādhya mountains of the provinces, there are fifty-five cities since both slopes have the same length. However, since Bharata and Airāvata have the shape of a bow² there is a difference in length between the inner and outer side [of their Vaitādhya mountains] Consequently, they possess fifty-five inhabited cities to the one side, while sixty to the other Above Nīlavat the continent of Ramyaka [lies]. It completely resembles Harivarsa The round Vaitādhya [mountain] here is named Mālyavat³ Beyond that the mountain [range] of Rukmin [lies], counterpart of Mahāhimavat On its top Lake Mahāpundarika [lies], counterpart of Mahāpadma [and] home of the goddess Buddhī There are eight peaks here, named. 1 Siddha⁴, 2. Rukma⁵, 3 Ramyaka, 4 Narakānta⁶, 5 Buddhī, 6 Raupya⁷, 7 Hairanyavata and 8 Manikāñcana⁸ There, south [of Rukmin] the Narakāntā runs to the east like the Harikāntā [in Harivarṣa while] north in western direction the Rūpyakūlā flows like the Rohitā [in Haimavata] Adjacent to [the Rukmin range] the

(Pkt Khaggapurī), 7 Avadhyā (Pkt Avajjhā) or Avandhyā or Ayodhyā, 8 Ayodhyā (Pkt Aojjhā) or Avadhyā.

¹ Viz clockwise starting from the North-Eastern part of Mahāvīdeha

² Lit the back of a bow

³ Elsewhere this mountain is named the Gandhāpātī (Pkt Gandhāvai)

⁴ Siddhāyatana, Kirfel, p 218

⁵ Rukmin, ibid

⁶ Narakāntā ibid

⁷ Rūpyakūlā ibid

⁸ Manikāñcana, ibid

continent of Hairanyavata [lies], completely resembling Haimavata. In its centre there is a round Vaitādhya [mountain] namely Vikatāpātī¹, residence of the god Prabhāsa. All round Vaitādhya [mountains] have the same size and colour. Above that the World Mountain range of Śikhariṇ [lies]. It is made of gold [and] is the abode of Laksmī². There Lake Pundarikā is [situated] with the [same] features as Padma. From there, directing herself to the south, the Suvarnakūlā [flows], looking like the Rohitāmsā, while the Raktā and Raktavatī, in size like the Gangā and Sindhu, stream northwards. On its top there are eleven peaks similar to the peaks on Himavat [and] known as the Siddhāyatana, Śikhariṇ, Hairanyavata, Surādevī, Raktā, Laksmī, Suvarnā, Raktodā, Gandhāpātī, Eravata and Tigiñchi³. Airavata, the counterpart of Bharata, is of all continents the most northerly located. However, [its] Vaitādhya [mountain range] is characterized by an inverted number of cities. The island named Jambūdvīpa is just one among the innumerable continents and oceans that lie beyond this Jambūdvīpa. All palaces of the gods that rule the gates of victory, World Mountains, peaks, rivers, lakes, trees, provinces, etc. are located there. [As] it is said in the *Jambūdvīpaprajñapti*

"[Where, O Lord!] is the palace [named Daksinārdhabharata of the god of the Daksinārdhabharata peak

¹ According to the *Jambūdvīpaprajñapti*, *Sthānāṅga* and *Lokaprakāśa* this mountain range is called 'Mālyavat'. The *Jambūdvīpasamāsa* and here the *Jambūdvīpasamgrahanī* call it the Vikatāpātī. See Kīrfel, p. 228.

² Pkt. Lacchī

³ Compare with Kīrfel, p. 218. Siddhāyatana, Śikhariṇ, Hairanyavata, Suvarnakūlā, Surādevī, Raktā, Laksmī, Raktavatī, Ilādevī, Airāvata and Tigiñcha.

considered to be located? Gautama¹] south of mount Mandara, right across the innumerable continents and oceans, on another Jambūdvīpa [continent], going as far as twelve thousand yojanas [south], there the palace [named Daksinārdhabharata of the god of the Daksinārdhabharata peak] is said [to be located]"¹.

The detailed description of these [palaces] can be found in the Major commentary on the *Ksetrasamāsa*²

एषां [ते?] क्षेत्राणां द्वात्रिंशतो विजयानां च मध्यवर्तिनो वैताद्व्याः, ते च क्रमेण चत्वारश्चतुस्त्रिंशच्च वृत्ता वर्चुलाकारा इतरे तद्विपरीता दीर्घा इत्यर्थः, इदमुक्तं भवति, चत्वारो वृत्तवैताद्व्यास्तेषां स्थानं प्रमाणं च प्रागेवोक्तं क्षेत्रसमासानुसारेण, सिद्धान्तस्त्वनाद्यानां त्रयाणां स्थानकथनेन व्यवस्थितः, तथाहि - शब्दापाती, तद्वत् हरिवर्षे विकटापाती, रम्यके गन्धापाती, हैरण्यवते माल्यवानिति । तथा च तद्वन्तः -

¹ JDP, sū 14

² No doubt the major commentary of Malayagiri is meant here. In the commentary of Śāntacandra on the JDP edited by Javeri (pp 83-84) a similar remark is made अत्र सूत्रे दक्षिणार्धभरतकूटवत् शेषकूटानामतिदेशात् बृहत्क्षेत्रसमासवृत्तौ "एवं शेषकूटान्यपि स्वस्वाधिपतियोगतः प्रवृत्तान्यवसेयानी"ति श्रीमलयगिरिसूरिभिः उक्तत्वाच्च चेति, चेत् उच्यते *atra sūtre daksinārdhabharata-kūta-vat śesa-kūtānām atideśāt brhatksetra-samāsa-vṛttau "evam śesa-kūtāny api sva-svādhipati-yogatuh pravr̥ttāny avaseyāni"* itī śrī-malayagiri-sūribhir uktatvāc ceti cet, ucyate "If one argues [that the other peaks need not to be described] because the other peaks are analogous to the Daksinārdhabharata peak [described] here in the *sūtra* and because in the commentary on the *Brhatksetrasamāsa* the Venerable Malayagiri Sūri says that also the other peaks have to be understood to occur in union with their own tutelary deities, we supply the following information "

"कहि णं भंते, हरिवासे वियडावई नामं वट्टवेयइडे पन्नत्ते? गोयमा, हरिसलिलाए महानईए पच्चत्थिमेणं हरिकंताए महानईए पूरिथीमेणं', हरिवासस्स बहुमज्झदेसभागे, इत्थं णं वियडावा[]ईणामं वट्टवेयइडे पण्णत्ते, [...]"²

तथा,

"कहि णं भंते, रम्मए वासे गंधावई नामं वट्टवेयइडे पन्नत्ते? गो., नरकंताए पच्चत्थिमेणं, नारीकंताए पुरिथीमेणं, रम्मयवासस्स बहुमज्झदेसभागे गंधावईनामं वट्टवेयइडे पन्नत्ते, []"³

तथा,

"कहि णं भंते, एहेरण्णवए वासे मालवन्तपरियाए नामं वट्टवेयइडे पन्नत्ते, []"⁴

इति, तत्त्वं पुनः केवलिनो विदन्ति। दीर्घवैताद्यास्तु द्वात्रिंशत् विदेहेषु प्रतिविजयमेकैकस्य भावात्, द्वौ च भरतैरावतयोः, सर्वमीलने चतुस्त्रिंशत्,

¹ For पुरिथिमेणं

² JDP, 4th Vaksaskāra, sū 82, ed Javeri, p 304 (This one and the two quotations below are also found in the commentary on the BKSJ, verse 175, p 179) कहि णं भन्ते। हरिवासे वासे विअडावई णामं वेट्टवेअद्धपव्वए पण्णत्ते? गो'। हरिए महानईए पच्चत्थिमेणं हरिकंताए महानईए पुरिथिमेणं हरिवासस्स २ बहुमज्झदेसभाए एत्थं णं विअडावई णामं वेट्टवेअद्धपव्वए पण्णत्ते, [छाया कुत्र ननु भदन्त] हरिवर्षे विकटापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः? गौतम, हरिसलिलायाः महानद्यः पश्चिमेन हरिकान्तायाः महानद्यः पूर्वेण, हरिवर्षस्य बहुमध्यदेशभाग, अत्र ननु विकटापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः,]

³ JDP, 4th Vaksaskāra, sū 111, ed Javeri, p 377 कहि णं भन्ते। रम्मए वासे गन्धावईणामं वट्टवेअद्धपव्वए पण्णत्ते गोअमा। नरकन्ताए पच्चत्थिमेणं नारीकन्ताए रम्मगवासस्स बहुमज्झदेसभाए एत्थं णं गन्धावईणामं वेट्टवेअद्धे पव्वए पण्णत्ते, [छाया कुत्र ननु भदन्त, रम्मकवर्षे गन्धापाती नाम वृत्तवैताढ्यः प्रज्ञप्तः गौतम, नरकान्तायाः पश्चिमेन, नारीकान्तायाः पूर्वेन रम्मकवर्षस्य बहुमध्यदेशभागे गन्धापाति नाम वृत्तवैताढ्यः प्रज्ञप्तः,]

⁴ JDP, 4th Vaksaskāra, sū 111, ed Javeri, p 378 कहि णं भन्ते। हेरण्णवए वासे मालवन्तपरियाए णामं वट्टवेअद्धपव्व प'ए? [छाया कुत्र ननु भदन्त, हेरण्यके वर्षे माल्यवत्पर्यायः नाम वृत्तवैताढ्यः प्रज्ञप्तः?,]

वक्षस्कारगिरयः षोडश चित्रादयो ये विजयच्छेदिनः, तथा द्वाविति द्विसंख्यौ, कावित्याह - 'चित्तविचित्त'-इति प्राकृतशैल्या विभक्तिः श्लोपः। ततः चित्रश्च विचित्रश्च चित्रविचित्रौ, एतयोर्हि निषधमुत्तरेण शीतादाया अपरस्यां चित्रगिरिः प्राच्यां तु विचित्रः, तथान्यौ द्वौ यमकौ नीलवतो दक्षिणतः शीतायाः प्रागपरस्थितौ, एतेषां चतुर्णां समुदितानामपि 'यमका'-इति क्वचित्संज्ञा दृश्यते। कनकगिरयः काञ्चनगिरयस्तेषां द्वे शते शतद्वयं, तद्यथा - कुरुषु समुदिता नीलवदादयो दश हृदा, एकैकस्य हृदस्य वामतो दक्षिणतश्च प्रत्येकं दश कनकनगास्ततः पार्श्वद्वये ऽपि विंशतिः विंशतिः सर्वमीलने जातं शतद्वयं, तथा गजदन्ताकारत्वाद् गजदन्ता विद्युत्प्रभादयश्चत्वारस्ते हि मेरोर्विदिक्षु स्थिताः, तथेति सादृश्योपन्यासार्थः। चः समुच्चये, सुष्ठु मनोहरः सुवर्णरत्नमयत्वात्, मेरुर्मंदरो, वर्षधरा हिमवदादयः षट्। सर्वसंख्यामाह - 'पिण्डे'-इत्यादि पिण्डे सर्वसमूहे एकोनसप्तत्यधिके द्वे शते भवत इति शेषः ॥ १२ ॥

esām ksetrānām dvā-triṃśato vijayānām ca madhya-vartino vaitūḍhyāḥ, te ca kramena catvāraś catus-triṃśac ca vṛttā vartulākārā itare tad-viparītā dīrghā ity artha, idam uktam bhavati, catvāro vṛtta-vaitūḍhyās teṣām sthānam pramānam ca prāg evoktam ksetrasamāsa¹anusārena, siddhāntas tv anūdyānām trayānām sthāna-kathanena vyavasthitaḥ, tathā hi - śabdāpātī, tad-vat harivarṣe vikatāpātī, ramyake gandhāpātī, hairanyavate malyavān iti tathā ca tad-granthaḥ.

"kahi ṇaṃ bhaṃte, harivāse viyādhāvāi nāmaṃ vaṭṭa-veyaḍḍhe paṇṇatte? goyamā, hari-salilāe mahā-naīe paccatthimeṇaṃ harikantāe mahā-naīe puritthimeṇaṃ¹, hari-vāsassa bahu-majjha-desā-bhāge, ittha ṇaṃ viyādhāvāi nāmaṃ vaṭṭa-veyaḍḍhe paṇṇatte, [...]"²

¹ For puratthimenam

² Chāyā kutra nanu bhadanta, harivarṣe vikatāpātī nāma vṛtta-vaitūḍhyah prajñaptāḥ? gautama, hari-salilāyāḥ mahā-nadyah

tathā,

"kahi ṇaṃ bhaṃte, ramae vāse gaṃdhāvaī nāmaṃ vaṭṭa-veṇḍḍhe pannatte? go., narakantāe paccucchimeṇaṃ, nārīkantāe puricchimeṇaṃ, ramma-vaśassa bahu-majjiha-deśa-bhāge gaṃdhāvaī nāmaṃ vaṭṭa-veṇḍḍhe pannatte, [...]"¹

tathā,

"kahi ṇaṃ bhaṃte, [h]eraṇṇavae vāse mālavanta-pariyāenāṃ vaṭṭa-veṇḍḍhe pannatte? [...]"²

iti, tattvam punah kevalino vidanti dīrgha-vaitādhyās tu dvātrimśat videhesu prati-vijayam ekakasya bhāvāt, dvau ca bharat-airāvata-yoh, sarva-mīlane catuśtrimśat, vaksaskāra-girayah sodaśa citrādayo ye vijaya-cchedinah, tathā 'dvāv' iti dvi-samkhyau, kāv ity āhu - 'citta-vicitta'-iti prākṛta-śaili- vibhakti-lopah tatuh citraś ca vicitraś ca citra-vicitrau, etayor hi nisadham uttareṇa śītādāyā aparasyām citra-girih prācyaṃ tu vicitraḥ, tathānyau dvau Yamakau nīlavato daksinatāh śītāyāḥ prāg-apara-sthitaḥ, etesām caturnām samuditānām api 'yamakā' iti kvacit samyā drśyate kanaka-girayah kāncana-girayas tesām dve śate śata-dvayam, tad yathā kurusu samuditā nīlavat-ādāyo daśa hrudā, ekakasya hrudasya

paścimena harikāntāyāḥ mahā-nadyah pūrvena, hari-varsasya bahu-madhyā-deśa-bhāge, atra nanu vikatāpātī nāma vṛtta-vaitādhyah prajñaptah, []

¹ Chāyā kutra nanu bhudanta, ramyaku-varse gaṃdhāpātī nāma vṛtta-vaitādhyah prajñaptah? gautama, narakāntāyāḥ paścimena, nārīkāntāyāḥ pūrvena ramyaku-varsasya bahu-madhyā-deśa-bhāge gaṃdhāpān nāma vṛtta-vaitādhyah prajñaptah, []

² Chāyā kutra nanu bhudanta, hairanyake varse mālyavat-paryāyah nāma vṛtta-vaitādhyah prajñaptah [] "

*vāmato daksinataś ca pratyekam daśa kanaka-nagās tatah
pārśva-dvaye 'pi vimśatih vimśatih sarva-mīlane jātam śata-
dvayam, tathā gaja-dantākāratvād gaja-dantā
vidyutprabhādayaś catvāras te hi meror vidiksu sītātāh, tatheti
sādrśyopanyāsārthaś, caḥ samuccaye, sustu manoharah su-
varna-ratna-mayatvāt, merur mandaro, varsadharā himavud-
ādayah sat sarva-samkhyām āha - 'pinde'-ity ādi pinde sarva-
samūhe ekonu-suptaty-adhike dve śute bhavatu iti śesah 12*

12 The meaning is as follows These continents and the thirty-two provinces located in the centre (viz. Videha) have Vaitādhya mountains There are four and thirty-four [Vaitādhya mountains] respectively, [the first] round or circular in shape, the others, on the contrary, long ¹ It is stated that there are four round Vaitādhya [mountains] Their location and size have been described earlier following the *Ksetrasamāsa* The Canon (Siddhānta), however, stops with a description of the location of three without an 'etc' [added] They are the Śabdāpātī and, similar to that, the Vīkatāpātī in Harivarsa, the Gandhāpātī in Ramyaka and the Mālyavān in Hairanyavata ² Therefore, the text reads

¹ There are thirty-eight Vaitādhya mountain ranges in total four round ones in central Videha, thirty-two in East and West Videha, and one in Bharata and Airāvata each

² There is, again, some confusion here The Śabdāpātī (Pkt Saddāvai) lies in Haimavata, 1,000 *yojanus* in height and diameter and consisting of gems The Mālyavat (Pkt Mālavanta) is located in Harivarsa In the *Jambūdvīpasamāsa* this mountain is called the Vīkatāpātī In Harivarsa the Vīkatāpātī (Pkt Viadāvai) lies or, the Gandhāpātī according to the *Jambūdvīpasamāsa* Finally, the Gandhāpātī (Pkt Gandhāvai) is found in Ramyaka For details, see Kirfel, pp 222 and 228

"Where, O Lord, in Harivarsa is the round Vaitādhyā mountain Vikatāpāti considered [to be located]? Gautama, west of the great River Harisalilā, east of the great River Harikāntā and right in the centre of Harivarsa, there the round Vaitādhyā mountain Vikatāpāti is considered [to be located,]"¹

Similarly

"Where, O Lord, in Ramyaka continent is the round Vaitādhyā mountain Gandhāpāti considered [to be located]? Gautama, west of the Narakāntā, east of the Narikāntā and right in the centre of the Ramyaka continent, there the round Vaitādhyā mountain Gandhāpāti is considered [to be located,]"²

Similarly

"Where, O Lord, in Hauranyaka continent is the round Vaitādhyā mountain [named the] Mālyavat cone considered [to be located]?"³

[Regarding this only] the Omniscient know the truth There are thirty-two long Vaitādhyā [mountain ranges] in the Videha regions since they occur in every province There are two in Bharata and Airāvata [So] there are thirty-four when all are added together There are sixteen Vaksaskāra mountains, Citra, etc⁴, separating the provinces Next, 'dvau' means the number

¹ JDP, vaks 4, sū 82

² JDP, vaks 4, sū 111

³ Id

⁴ 'Vaksaskāra', lit a bag for keeping valuable things, so called because it is borne upon the breast The word is also applied to sections of Jaina works The sixteen Vaksaskāra or Vaksāra mountains are located in Mahāvīdeha The Vaksaskāra mountains east from Mālyavat are 1

two [The author] explains which two. '*citta-vicitta*'. According to the nature of Prākṛit, there is loss of declension [here] So, [the words] '*citra*' and '*vicitra*' [form the compound] '*citra-vicitra*'. Both [lie] north of Nisadha. Mount Citra [lays] west of the Śītā while Vicitra east. The other two, the Yamaka [mountains, lie] to the south of Nīlavat, located to the east and west of the Śītā.¹ All the four mentioned above are sometimes acknowledged as the 'Yamakas (the Twins)'. The Kanaka Mountains are [the same as] the Kañcana Mountains. There are two hundred, viz. two centuries of them. In the Kuru regions there are all together ten lakes, Nīlavat, etc. To the left and the right of each of these lakes there are ten Kanakanaga (golden) mountains. Therefore, at the two sides there are twenty, which all-together make up for two hundred. Even so there are four Gajadanta mountains, the Vidyutprabhā, etc., [so called] because they resemble the tusks of an elephant. They are located at the intermediate points of compass of Meru. The word '*tathā* (even so)' [is used in] the sense of a statement of similarity. '*ca* (and)' is used in conjunctive sense. ['*su*' in '*su-*

Citrakūta (Pkt. Cittakūda), 2. Brahmakūta (Pkt. Vamha), 3. Nālina (Pkt. Nalina) and 4. Ekaśaila (Pkt. Egasela). East of Saumanasa we find the 1. Mātāñjana (Pkt. Māyamjana), 2. Añjana, 3. Vaiśramana (Pkt. Vesamana) and 4. Trikūta (Pkt. Tiuda). West of the Vidyutprabhā lie 1. Anka, 2. Pakṣma (Pkt. Pamha), 3. Āśvīśa (Pkt. Āśvīśa) and 4. Sukhāvaha (Pkt. Suhāvaha). Finally, West of the Gandhamādana are situated the 1. Devā, 2. Nāga, 3. Sūrya (Pkt. Sūra) and 4. Candra (Pkt. Canda).

¹ The Yamaka (Pkt. Jamaga) mountains are located in Uttarakuru, to the west and east of the Śītā, each 834¹/₂ *yojanas* south of Nīla. They are 1,000 *yojanas* high and made of gold. The Citra and Vicitra match the Yamakas and lie in Devakuru. See Kirfel, p. 235.

meru' means] highly praised or beautiful since [Mount Meru] is made of beautiful gems Meru is Mandara There are six world-supporting mountain ranges, Himavat, etc [Now the author] gives the total number '*piṇḍe*', etc The expression '*piṇḍe*' means 'in total' There two hundred and sixty-nine [mountains] All this was left to be supplied



SŪTRA 13

उक्तं पर्वतद्वारमधुना कियत्सु पर्वतेषु कियन्ति कूटानि भवन्ति? इति पञ्चमद्वारमाह -

uktam parvata-dvāram adhunā kiyatsu parvatesu kiyanti kūtāni bhavanti? iti pañcama-dvāram āhu

Now that the topic of the [world] mountain ranges has been treated, [the author] deals with the fifth topic [answering the questions] how many peaks there are [and] on how many mountains

सोलस^१वक्खारेसु^२, चउ^३ चउ^४ कूडा य^५ हुंति^६ पत्तेय^७ ।
सोमणस^८गन्धमायण^९, सत्तट्ठ^{१०} य^{११} रूपि^{१२}मह^१हिमवे^२ ॥ १३ ॥^३

^१ सोलस्स Bhog6 & 7 सोलस १६ Bhog8

^२ Only Tueb, Bhog7 & 11 have the metrical correct ending -सु The other sources have -सु except Brd3 that has -सू

^३ चउ २ meaning चउ written twice in succession Brd1, Bhog9 & 14 चओ Bhog13 चओ २ Bhog17

^४ चओ LD1 चउ ४ Bhog2 चउ २ Brd1

^५ ई Bhog2 ई Bhog5 इ Bhog12

^६ होति Ed1 हुंति LD1, Brd1 हुंती Bhog2

^७ पत्तेअ LD2 पत्तेय Brd2

^८ सोमणस LD1 सोमणस १ Bhog5 सोमणस्स Bhog6 & 17 सोमनस Bhog13 सोमणस is missing in Bhog12 but added as सोमरस १ after गन्धमायण

^९ गन्धमायण LD2, Bhog14 गन्धमायण Bhog6 & 9

^{१०} सत्तट्ठ Bhog2 सत्त ७ ८ and ट्ठ are missing in Bhog5 सत्तट्ठ Bhog12 सत्तट्ठ Bhog13

^{११} य omitted in Bhog5, 6, 8, 12 & 14

^{१२} रूपि Ed1, 2 & 3, LD2, Bhog13, 15 & 17 रूपि Brd2, Bhog1, 8, 9 & 12 रूपि Brd3, Bhog10 & 14 रूपी Bhog6 रूपी य Bhog7 & 16

*solasa-vakkhāresuṃ, caü caü kūdā ya huṃti patteyaṃ;
somaṇasa-gaṇḍhamāyaṇa, sattatṭha ya ruppi-mahahimave.*

13.

(षोडशवक्षस्कारेषु चत्वारि चत्वारि कूटानि भवन्ति प्रत्येकं,
सौमनसगन्धमादनयोः सप्ताष्टौ च रुक्मिमहाहिमवतो ॥ १३ ॥ *ṣoḍaśu-
vaksāresu catvāri catvāri kūtāni bhavanti pratyekam,
saumanasa-gaṇḍhamādanayoh saptāṣṭau ca rukmi-
mahāhimavatoh* 13)

13 On the sixteen Vaksāra mountains there are four peaks
each, on Saumanasa and Gandhamādana seven and on
Rukmi and Mahāhimavat eight

COMMENTARY

‘सोलस’-इति - षोडशसु चित्रादिषु वक्षस्कारनगेषु चत्वारि चत्वारि कूटानि
पर्वतस्योपरिष्ठादुच्चैर्गतानि शृङ्गाणि, ‘कूटानि’-इति सामयिकी संज्ञा । तथा
सौमनसगन्धमादनयोः सप्त सप्त, इह विभक्तिलोपो वीप्सा तूत्तरत्रापि
प्राकृतशैल्या विज्ञेया । चः पुनरर्थे । रुक्मिमहाहिमवतोर्वर्षधरयोरष्टावष्टौ,
एकमेकं प्रति प्रत्येकं, ततः प्रत्येकं कूटानि भवन्तीति सर्वत्र योज्यम् ॥ १३ ॥

¹ महा Ed2 & 3, Brd2, Bhog4, 5, 6, 7, 10, 13, 14, 15, 16 & 17 माहा Brd3
मह Bhog9 The other sources have the metrically correct मह

² हिमवे ८ Bhog2 हिमवते Bhog6 हीमिवे Bhog9 हेमवे Bhog14

³ LD1 repeats the first part of verse 12 in verse 13 *dosaya ... dunni*
This passage is erased with yellow pigment It then continues with what
is actually verse 13 but is numbered 14 Also in Bhog5 & 8 this is verse
14 In Bhog1 this is numbered verse 12 Bhog12 introduces this verse
with द्वा ४, Bhog15 with द्वार ५.

*'solasa'iti - sodaśasu citrādisu vaksaskāra-nagesu catvāri
catvāri kūtāni parvatasyo paristād uccair-gatāni śrngāni,
'kūtāni'-iti sāmāyikī samjñā tathā saumanasa-
gandhamādanayoh sapta sapta, iha vibhakti-lopo vīpsā
tūttaratrāpi prākṛta-śailā viññeyā. caḥ punar-arthe rukmi-
mahāhimavator varsadharayor astāv aṣṭau, ekam ekam prati
pratyekam, tatah pratyekam kūtāni bhavanīti sarvatra yojyam.
13*

13 'Solasa' [etc] On the sixteen Vaksaskāra mountains, Citra[kūta], etc ¹, there are four peaks each, pinnacles that rise up on top of the mountain ranges. They are commonly known as the 'Kūtas' (the 'Horns') ² Likewise on the Saumanasa and Gandhamādana [Vaksāra Mountains] there are seven [peaks] each ³ There is loss of declension here [in 'sapta sapta'] The

¹ For the 'etc', see p 154

² The name of the first peak on every Vaksaskāra is Siddhāyatanakūta (Pkt Siddhāyatanak°). The second carries the name of its corresponding mountain range. The third and the fourth have the same names as their adjacent provinces. So we have for instance on Citrakūta between Kaccha and Sukaccha 1 Siddhāyatanakūta (Pkt Siddhāyatanak°), 2 Citrakūta (Pkt Cittakūda), 3 Kacchakūta and 4 Sukacchakūta. See Kīrfel, pp 238ff

³ Saumanasa (Pkt Somanasa) lies southeast from Mount Meru and is made of silver (*rūpya*). Its seven peaks are named 1 Siddha, 2 Saumanasa (Pkt Somanasa), 3 Māṅgalāpātī (Pkt Māṅgalāvāī), 4 Devakuru, 5 Vimala, 6 Kāñcana (Pkt Kāmcana) and 7 Vaśīsta (Pkt Vaśītha). Gandhamādana (Pkt Gandhamāyana) is situated to the northwest and is made of gold (*kanaka*). It carries the peaks 1 Siddha, 2 Gandhamādana (Pkt Gandhamāyana), 3 Gandhelavat (Pkt

repetition [of the word '*sapta*'] has to be understood here and in what follows as typical for Prākṛit. The word '*ca* (and)' is used in the sense of '*punar* (again)'. On the World Mountain ranges Rukmi and Mahāhīmaavat there are eight [peaks] each '*Pratyekam* (each one)' means '*ekam ekam* (one by one)'. The same construction applies in all [three] instances [viz. on mountain range λ] there are [n] peaks each.¹

Gandhīlāvāi) 4 Uttarakuru, 5 Sphatīka (Pkt Phaliha), 6 Lohitākṣa (Pkt Lohiakkha) and 7 Ānanda (Pkt Ānanda). See Kirtel, p. 233.

¹ Haribhadra Sūri did not mention *sattu* (*sapta*) and *atṭha* (*asta*) twice in verse 13 nor did he repeat *patteyam* (*pratyekam*) in these instances. Prabhānanda points to the necessity to add *patteyam* (*pratyekam*) in both cases.

SŪTRA 14

चउतीस^१ वियइदेसु^२, विजु^३प्पह^४निसड^५नीलवतेसु^६ ।
तह मालवत^७सुरगिरि^८, नव नव^९ कूडाइ^{१०} पत्तेय^{११} ॥ १४ ॥^{१२}

^१ चउतीस LD1, Brd2 & 3, Bhog6 चउतिसं Bhog2 चउतीसं ३४ Bhog5 व(?)तीस Bhog12 चउतीस Bhog13

^२ वियइदेसु Ed1, 2 & 3, Brd1, Bhog1, 4, 8, 9, 13, 14 & 16 विअइदेसु LD2 वियदेसु Brd2, Bhog6 वियदेसु Brd3 वीयदे(?)सु Bhog2 वेयदे(?)सु Bhog5 वीयइदेसु Bhog7 वियइदे(?)सु Bhog10 वेयदे(?)सु Bhog12 वियदे(?)सु Bhog15 विदेसु Bhog17 Only LD1, Tueb and Bhog11 have the metrically correct वियइदेसु

^३ विद्यु Ed1, LD1, Brd1, 2 & 3, Bhog1, 2, 4, 6, 7, 9, 10, 11, 14 & 16 विज्ज Bhog5 विजु Bhog8 विजू Bhog13 चिद्यु Bhog15 विद्य Bhog17 Only Ed2 & 3, LD2 and Tueb have the standard Pkt form विज्जु < Skt विद्युत्

^४ प्ह LD1 & 2, Brd1, 2 & 3, Tueb, Bhog1, 2 & 8 पहे १ Bhog5 प्पहे १ Bhog12 The other sources have the metrically correct -प्प- for -प्र-

^५ नीसइड Bhog1 & 16 निसडि २ Bhog5 निसइड Bhog9 & 14 निटडिड २ Bhog12

^६ नीलवतेसु LD1, Bhog9(?), 10 & 11 नीलवतेसु Bhog13 & 17 नील(?)वतेसु Brd2 नीलवतेय ३ Bhog5 & 12 नीलवतेसु Bhog7

^७ मालवत LD1, Bhog15 मालवते Bhog2 मालवत ४ Bhog5 & 12 मालवतं Bhog10

^८ सुरगिरि LD1, Bhog9 & 13 सुरगिरी Bhog1, 6, 11, 14 & 16 र is missing in Bhog2 सुरगिरि ५ Bhog5 & 12 सुरगीरी Bhog7 सुरगिर Bhog8 सुरगिरी Bhog15

^९ नव २ LD1, Brd1, 2 & 3, Bhog7, 9, 13, 14, 15 & 17

^{१०} Only LD2 and Bhog9 & 10 have the metrically correct ending -आइ कूडाइ Ed1, 2 & 3, LD1, Brd1, 2 & 3, Tueb, Bhog2, 4, 6, 11(?), 14 & 15 Bhog15 adds कुंति कूडाय Bhog1, 5, 7, 8, 12, 13, 16 & 17

^{११} पत्तेय LD1 पत्तेअ LD2 य(प?)त्तेय Bhog2

^{१२} This is numbered verse 15 in LD2, Bhog5 and Bhog8, verse 13 in Bhog1

*caūtisa viyāddhesu, vijjuppaha-nisadha-nīlavantesu;
taha mālavanta-suragiri, nava nava kūḍāṇi patteyaṃ. 14.*

(चतुर्विंशद्वैताद्वयेषु विद्युत्प्रभनिषधनीलवन्तेषु । तथा माल्यवत्सुरगिरयोर्नव
नव कूटानि प्रत्येकम् ॥ १४ ॥ *catus-trimśad vaitādhyesu
vidyutprabha-nisadha-nīlavantesu, tathā mālyavat-
suragirayor nava nava kūṭāṇi pratyekam 14*)

14 On the thirty-four Vaitādhya mountains, on the
Vidyutprabha, Nisadha and Nīlavanta, and likewise on both
the Mālyavat and Suragiri there are over and over again nine
peaks each

COMMENTARY

‘चउतिस’-इति - चतुर्विंशति वैताद्वयेषु विजयभरतैरवतविच्छेदकेषु
दीर्घवैताद्वयेषु, तथा विद्युत्प्रभश्च निषधश्च नीलवांश्च ते तथोक्तास्तेषु, तथेति
सादृश्ये, माल्यवांश्च सुरगिरिश्च माल्यवत्सुरगिरी, तयोस्तथोक्तयोः
प्राकृतशैल्या विभक्तिलोप, एतेषु प्रत्येकमेकोनचत्वारिंशति पर्वतेषु नव
कूटानि भवन्ति ॥ १४ ॥

‘*caūtisa*’-iti - *catus-trimśati vaitādhyesu vijaya-bharata-
airavata-vicchedakesu dīrgha-vaitādhyesu, tathā vidyut-
prabhaś ca niṣadhaś ca nīlavāṃś ca te tathoktāś tesu, tatheti
sādrśye, mālyavāṃś ca suragiriś ca mālyavat-suragiri, tayoś
tathoktayoh prākṛta-śailyā vibhakti-lopa, etesu pratyekam
ekona-catvāriṃśati parvatesu nava nava kūṭāṇi bhavanti 14*

14 ‘*caūtisa*’ [etc.]. On the thirty-four Vaitādhya mountains [in
Videha], the long Vaitādhya mountains dividing Bharata and
Airavata in provinces, and likewise on the Vidyutprabha, the

Nisadha and the Nīlavant, on these as they are named - 'tathā' means 'similarly' - and on both the Mālyavat and the Suragiri - [in compound this is] on the 'mālyavat-suragiri' - on those two as they are named - there is loss of declension [here] since this is typical for Prākṛit - on [all] these thirty-nine [mountains] separately there are nine peaks each.

SŪTRA 15

तथा -

tathā -

Even so,

हिम¹सिहरिसु² इकारस³, इय⁴ इगसट्ठी⁵ गिरिसु⁶ कूडाणं⁷ ।
एगत्ते⁸ सव्वधणं⁹, सय¹⁰ चउरो¹¹ सत्त¹²सट्ठी¹³य¹⁴ ॥ १५ ॥¹⁵
hima-siharisu ikkārusa, iya iga-saṭṭhī girīsu kūḍaṇaṃ,
egatte savva-dhaṇaṃ, sayā caūro satta-saṭṭhī ya. 15.

¹ हेमगिरि Bhog6 हिम ११ Bhog12

² सिहरीसु Ed3, Bhog1, 5 & 13 सिहरिसि Bhog6 सिहरिसु Bhog17

³ ईकारस LD1, Brd3, Bhog7, 16 & 17 स is missing in LD2 इकारस Bhog2 इगारस ११ Bhog5 गारस with इ missing in Bhog6 ईगारस Bhog12

⁴ इय Brd2, Bhog10 इअ Bhog8

⁵ इगसट्ठी Ed3, Bhog1, 2, 9, 10 & 14 ईगसट्ठी LD1, Brd3 इगसठि Bhog7 इगसवि Bhog15

⁶ गिरिसु Ed2, Bhog4, 6, 8, 10 & 13 गिरिसु Bhog15 & 17 गिरीसू LD1 गिरीसु Brd3 सु is missing in Bhog2 गीरीसू Bhog16

⁷ कूडाण Bhog9 & 10 कुण्डाणं Bhog15

⁸ एगेत्ते LD1 एगते Brd2 एकत्तेBhog2 एवत्ते Bhog6 एगते Bhog7 & 8

⁹ सव्वधणू LD2, Bhog8 सव्वधणु Tueb सव्वधनं Bhog2 सव्व(?)धणं Bhog6 सव्वधण Bhog15 सव्वधणु Bhog17

¹⁰ सयं LD1, Bhog6 सेय LD2

¹¹ चओरो LD1 चउरो followed by य Tueb

¹² सत्त Brd2 सट्ठ(?) Bhog9 सढ Bhog13

¹³ सट्ठा LD2, Brd1, Bhog6, 9, 10 & 13 सट्ठि Bhog2, 12 & 14

¹⁴ अ LD1, Brd3, Bhog11 & 15 य ४६७ Tueb, Bhog8 यं Bhog17

¹⁵ In LD2 and Bhog1 this verse is numbered 14 In Bhog5 & 8 it is numbered verse 16

(हिमवच्छिखरिणोरेकादशेत्येकषष्टिगिरिषु कूटानात्, एकत्वे सर्वधनं शतानि चत्वारि सप्तषष्टिश्च ॥ १५ ॥ *himavac-chikharinor ekādaśety eku-sasti girisu kūtānām, ekatve sarva-dhanam śatāni catvāri sapta-sastis ca 15.*)

15 [There are] eleven [peaks] on Himavat and Śikharin
Therefore, there are sixty-one peaks on the mountains All in
all there are four hundred and sixty-seven [peaks]

COMMENTARY

‘हिम’-इति - हिमेति पदैकदेशो ऽपि पदसमुदायोपचारात् हिमवान्, यथा भीमो भीमसेनः दृष्टश्च, हिमवांश्च शिखरी च हिमवच्छिखरिणौ तयोस्तथोक्तयोर, इह प्रकृतत्वात्सूत्रे बहुवचनतः, यत उक्तं - "दुव्वयणे बहुवयणम्"-इति । प्रत्येकमेकादश[शै?]कादश कूटानि भवन्ति । समस्तकूटगिरीणां कूटानां च सर्वाग्रमाह - ‘इय इगसट्ठी’-इत्यादि । इति वक्ष्यमाणप्रकारेण एकेनार्गला षाष्टिरैकषष्टिस्तस्यामेकषष्टौ गिरिषु आधारभूतेषु पर्वतेषु एकत्वे सर्वाके सर्वधनं निखिलसमुदायः सप्तषष्ट्यर्गलानि चत्वारि शतानि ४६७ कूटानां भवन्तीति शेषः ॥ १५ ॥

‘hima’-iti - himeti padaika-deśo ‘pi pada-samudāyopacārāt himavān, yathā bhīmo bhīmasenah drśtaś ca, himavāms ca śikharī ca himavac-chikharināu tayos tathoktayor, iha prākṛtatvāt sūtre bahu-vacanam yata uktam - "duvvaṇṇe bahu-vayaṇam" iti. pratyekam ekādaśa[ai?]kādaśa kūtāni bhavanti samasta-kūta-girīnām kūtānām ca sarvāgram āhu - ‘iya iga-saṭṭhī’-ity ādi iti vaksyamāna-prakāreṇa ekenārgalā ṣaṣṭir eka-ṣastis tasyām eka-sastau girisu ādhāra-bhūtesu parvatesu ekatve sarvānke sarva-dhanam nikhila-samudāyah sapta-saṣṭy-argulāni catvāri śatāni 467 kūtānām bhavanīti śesah 15

15 '*Hima*' [etc] '*hima*' is only part of the [whole] word [It stands for] '*hima-vat*' because it is used for a combination of words, as for instance '*bhīma*' is used for '*bhīma-sena*'¹ '*himavat*' and '*śikharin*' - [in compound they form the dual] '*humavac-chikharinau*' - of these two named as such [the number of peaks will be given] Here in the manual the plural [is used] since it is Prākṛit², because it is said that "the plural [stands] for the dual"³ [Himavat and Śikharin] have eleven peaks each [The author] gives the total number of all mountains [supporting] the peaks and the peaks [themselves] '*iya iga-saṭṭhī*' (sixty-one)', etc In this manner [the author] says that there are sixty plus one or sixty-one When these sixty-one mountains or mounts carrying [peaks] are added to the total number, then - overall or in total - there are four hundred and sixty-seven, 467 peaks This is what is supplied

¹ Bhīma is the second son of Pāṇdu He is also called 'Bhīmasena' meaning 'having a formidable army'

² In Prākṛit the dual number is lost and replaced by the plural

³ *dvī-vacane bahu-vacanum duvvaṇa = dvīvacana*

SŪTRA 16

अथ सर्वकूटसंख्यानयनाय करणमाह -

atha sarva-kūta-samkhyānayanāya karanam āha -

Next [the author] explains the method to calculate the total number of peaks

चउ^१सत्त^२ अट्ठ^३ नवगे, गारस^४ कूडेहि^५ गुणह^६ जहसंख^७ ।
सोलस^८ दु दु^९ गुणयाल^{१०}, दुवे^{११} य^{१२} सग^{१३} सट्ठि^{१४} सय चउरो^{१५} ॥ १६ ॥^{१६}

^१ चओ LD1 चउ ४ Bhog5 चव(?) Bhog6 हिमसिह written before चउ in Bhog12 चऊ Bhog16

^२ सत Brd2 सत्त ७ Bhog5 & 12

^३ अड Bhog1 अट्ठ ८ Bhog5 & 12 गट्ठ Bhog6

^४ णवगे ९ गारस Bhog5 नवगेगारस्स Bhog6 नवगेइगारस Bhog10 नवमेगारस Bhog14

^५ Bhog2, 5, 10, 13 & 17 have the metrically correct कूडेहि The other sources have the ending -एहि डे is missing in Bhog10 कुण्डेहि Bhog17

^६ गुण in stead of गुणह in LD1, Bhog5, 8, 12 & 13 गुणहे Bhog15 गुणह Bhog16

^७ संखे Bhog1 सखं Bhog6

^८ सोलस १६ Bhog5 सोलस्स Bhog6 सोलस्स १६ Bhog12

^९ Second दु is missing in Bhog2 दुग २ दुग २ Bhog12

^{१०} गुणयाल LD2, Brd2 & 3, Tueb, Bhog1, 2, 7, 9, 10, 11, 13, 15 & 17 गुणयाल LD1 गणयाल ३९ Bhog5 गुणयाल ३९ Bhog12 गुणयाल Bhog16

^{११} दुवे २ Bhog5 & 12

^{१२} अ LD2 & 15 ग Bhog4 इ Bhog16

^{१३} सट्ठ(?) Bhog6 इग Bhog7 स omitted in Bhog16

^{१४} सट्ठि Ed3 LD1, Brd2, Bhog7 & 16 सट्ठ Tueb, Bhog4 & 6

^{१५} चउरो LD1, Bhog10 & 13 चउरो ४६७ Tueb, Bhog5

^{१६} In LD2, Bhog5 & 8 this is numbered verse 17, in Bhog1 verse 15

caūsatta aṭṭha navage, gārasa-kūḍehi guṇaha jaha-samkham;

solasa du du guṇayālaṃ, duve ya sagasatṭhi saṃ caūro. 16.

(चतुःसप्ताष्टनवकैकादशकूटैर्गुणयत यथासंख्यतं, षोडश द्वे द्वे एकोनचत्वारिंशतं द्वे च सप्तषष्ट्यधिकानि शतानि चत्वारि ॥ १६ ॥ *catuh-saptāṣṭa-navakaikādaśa-kūtair guṇayata yathā-samkhyam; sodaśa dve dve ekona-catvāriṃśatam dve ca sapta-sasty-adhikāni śatāni catvāri 16*)

16 Multiply in the relative order [of the two series]¹ eleven, two, two, fifty-eight and two, with four, seven, eight, nine and eleven peaks [The result is] four hundred sixty-seven

COMMENTARY

‘चउसत्त’-इति - चतुःसप्ताष्टनवकैकादशभिः कूटैर्यथासंख्यं यथाकर्म यथोपन्यासमिति यावद् गुणयत, गुणकारप्रवृत्तान् कुरुत, हे गणितज्ञा इति गम्यते। कानित्याह - ‘सोलस’-इत्यादि - षोडश द्वौ द्वौ एकोनचत्वारिंशतं द्वौ चेति, तद्यथा षोडशानां चतुर्भिर्गुणने चतुःषष्टि, द्वयोस्तु सप्तभिर्गुणने चतुर्दश, तथा द्वयोरेवाष्टभिर्हर्तने षोडश, एकोनचत्वारिंशतो नवभिरभ्यासे सैकपञ्चाशानि त्रीणि शतानि, द्वयोः पुनरेकादशानां गुणकारे जाता द्वाविंशतिरिति। एतावता सर्वाकेन का संख्या भवतीत्याह - ‘सगससट्ठि’-इत्यादि, सप्तषष्ट्यधिकानि चत्वारि शतानि कूटानां भवन्तीति गद्यार्थः ॥ १६ ॥

‘caūsatta’-iti - *catuh-saptāṣṭa-navakaikādaśabhīḥ kūtair yathā-samkhyam yathā-kramam yathopanyāsam iti yāvad*

¹ *yathā-samkhyam* ind , number for number, so that in two series of an equal amount of numbers, the first number of the first series corresponds to the first of the second, etc

gunayata, guna-kāra-pravṛttān kuruta, he ganita-jñā ity gamyate kām ity āhu - 'solasa'-ity ādi - sodaśa dvau dvau ekona-catvāriṃśatam dvau ceti, tad yathā sodaśūnām caturbhir gunane catuh-sastir, dvayos tu saptabhir gunane catur-daśa, tathā dvayor evāstabhir hanane ṣodaśa, ekonocatvāriṃśato navabhir abhyāse saika-pañcāśāni trīni śatāni, dvayoh punar ekādaśānām guna-kāre jātā dvāvīṃśatir ity etāvata sarvānkena kā samkhyā bhavafity āhu - 'sagasat̥thi'-ity ādi, sapta-sasty-adhikāni catvāri śatāni kūtānām bhuvanfity gathārthah 16

16 '*caūsatta*' [etc] This has to be understood in the following manner. "Ho, [you] knowing the science of computation, multiply in the relative order, number by number, in the order as they are put down, with four, seven, eight, nine and eleven peaks Use the numbers of the first series¹ as multipliers [The author] explains which original numbers '*solasa*', etc sixteen, two, two, fifty-eight, and two For, when [we] multiply sixteen with four [we have] sixty-four When [we] multiply two with seven [we have] fourteen Similarly, when [we] multiply two with eight [we have] sixteen When [we] multiply thirty-nine with nine [we have] three hundred and fifty-one When [we] again multiply two with eleven [we] obtain twenty-two [The author] explains which sum [we obtain] with all these coefficients '*sagasat̥thi*',

¹ *pravṛtta* what has been set out [first] Compare with *pravṛtti* the original (first) quantity, T Hayashi (1995), Glossary-Index p 511

etc Therefore, the meaning of the verse is that there are four hundred and sixty-seven peaks ¹

¹ Or

mountains (<i>parvatas</i> and <i>giris</i>)			peaks (<i>kūtas</i>)	
Vakṣāra	16	X	4	64
Saumanasa and Gandhamādana	2	X	7	14
Rukmin and Mahāhimavat	2	X	8	16
Vaitādhya (34) and Vidyutprabha Nisadha Nīlavat Mālyavat Suragiri	39	X	9	351
Himavat & Ūkharin	2	X	11	22
total				467

SŪTRA 17

इदानीं गिरिशिरःस्थितानि कूटान्यभिधाय भूमिस्थकूटसंख्यानमाह -

idānīm giri-śirah-sthitāni kūtāny abhidhāya bhūmi-stha-kūta-samkhyānam āhu -

Now, having explained the peaks located on top of the mountains, [the author] treats the number of peaks situated on ground level

चउतीस^१ विजयसु^२, उसु^३कूडा अट्ठ^४ मेरु^५-जम्बुमि^६ ।
अट्ठ य देवकुराए^७, हरिकूड^८हरिस्सह^९ सट्ठी^{१०} ॥ १७ ॥^{११}

^१ चउतीस Ed1 & 2, Tueb, Bhog8 चउतिस Brd2 & 3, Bhog2 चउत्तिस Bhog14

चउतीस LD2, Bhog4 10 & 17

^२ विजयसु Ed1 विजयेसु Ed3, LD1, Bhog9, 14 & 17 विजयसु LD2, Bhog8(?) & 16 विजयसु Brd1, Bhog4, 7, 10, 13 & 15 विजयसु Brd3 विजयसु Bhog2

^३ उसह Ed2, Bhog14 & 15 उससह Ed3 ओसुलभ(?) LD1 उसुभ Brd2 & 3 उसु Bhog7 & 10 उस Bhog8

^४ यट्ठ Bhog7 यअट्ठ Bhog15

^५ मेरु Ed1, Brd1 & 2, Bhog1, 4, 7, 15, 16 & 17 डे(?)रु Bhog2

^६ Ed2 & 3 have the variant जम्बुमि जम्बूमि LD1, Brd1 & 3, Bhog4, 8, 9, 10, 15, 16 & 17 जम्बुमि Brd2, Bhog7, 13 & 14 जम्बूमि < LD2 जम्बुमी Bhog2 जम्बूमि Bhog11

^७ देवकुराण LD1, Bhog2 देवकुराण Brd3 देवकुरण Brd3 कुराए Bhog1 & 13 कुराई Bhog4 कुराई Bhog14 & 15 कुराय Bhog10

^८ हरिकूम Bhog2 हरीकूड Bhog4 हरिकूडा Bhog9, 10 & 13 हरिकुण्ड Bhog15 हरिकूण्ड Bhog17

^९ हरीस्सए LD1, Brd2 & 3 हरिसहे Bhog1, Bhog4 हरिस्सह Bhog7 हरिस्सए Bhog9, 11 & 15 हरिसए Bhog10, 13 & 17

^{१०} सट्ठी ६० Tueb सट्ठि Bhog1, 2, 9, 10, 13 & 14

^{११} This verse is numbered 18 in LD2 & Bhog8, 16 in Bhog1 while it is missing in Bhog5, 6 & 12

*caūṭisaṃ vijaesum, usukūḍā aṭṭha meru-jaṃbunmi;
aṭṭha ya devakurāe¹, harikūḍa-harissahe saṭṭhī. 17.*

(चतुस्त्रिंशद् विजयेषु ऋषभकूटान्यष्टौ मेरौ जम्बवातं, अष्टौ च देवकुरुषु
हरिकूटहरित्सहयोः षष्टिः ॥ १७ ॥ *catus-trimśad vijayesu rsabha-
kūṭāny astau merau jambvām, astau ca deva-kurusu harikūta-
haritsahayoh sastih 17*)

17 There are sixty [peaks situated on ground level] thirty-four
Rsabha peaks in the provinces, eight near [Mount] Meru as
well as near to the Jambū [tree], eight in Devakuru and [one]
on both the Harikūta and Haritsaha [each]

COMMENTARY

‘चउतीस’-इति - ऋषभकूटानि प्रागुक्तस्थानानि विजयेषु जिनाद्युत्तम-
पुरुषोत्पत्तिक्षेत्रेषु चतुस्त्रिंशद् भवन्ति । तथा मेरौ मन्दरगिरौ
जम्बवामनादृतदेवनिवासवृक्षे प्रत्येकमष्टावष्टौ, चः समुच्चये, देवकुराविति,
तदाधेये शाल्मलिवृक्षे ऽष्टावष्टसंख्यानि तथाहि - मेरुकूटानि
शीताशीतोदोभयकूलवर्तीनि दिग्गजनामानि, उत्तरकुरौ जम्बूवृक्ष-
सत्का[सक्त²]वनमध्ये प्राक् प्रपञ्चितान्यष्टौ कूटानि, एवमेव देवकुरौ
शाल्मलिवनमध्ये ऽष्टावष्टौ, हरिकूटहरिस्सहकूटे विद्युत्प्रभ-
माल्यवतोर्वक्षस्कारयोरुपरिस्थिते, सामस्त्येन किं जातमित्याह - ‘सट्ठी’-
इति षष्टिस्तिस्रो विंशतय इति गाथार्थः । इह यत् हरिकूटहरिस्सहौ
भूमिस्थकूटानां मध्ये निबद्धौ तन्न घटते, तयोर्वक्षस्कारयोरुपरिभावात्, तदुक्तं -

¹ Devakurā f = Devakuru m

² Also LD2 has the enigmatic स्क्त Maybe it is a wrong reading for सक्त
mfn clinging or adhering to, sticking in (loc or comp), belonging to
(gen)

"विज्जुप्पहेहरिकूडो हरिस्सहो मालवंतवक्खारे"¹

इति । तथैतादृशाधिनां भूमिकूटमपरं जम्बूद्वीपमध्ये न दृश्यते, बृहत्क्षेत्रसमासाद्यनुसारतो, ये तु वक्षष्कारशिरःस्थे हरिकूटहरिस्सहकूटे, ते गिरिकूटप्रस्तावे सप्तषष्ठ्यधिकचतुःशतकूटमध्ये पठिते, तत 'इय अडवन्नं धरणिक्का' इति पाठो युक्तः । एतदर्थमाह, इत्युक्तप्रकारेण धरणिस्थानि कूटानि धरणिक्कान्यष्टापञ्चाशद् भवन्ति । तथा च यद्यपि भूमिस्थिताः शिलोच्चयः सर्वे ऽपि पर्वता भण्यन्ते, तथाप्येषां क्षेत्रसमासादिषु कूटानीति संज्ञा । इयं गाथा पुराणपुस्तकेषु न दृश्यते परमुपयोगिनीति कृत्वा व्याकृतेति । गतं पञ्चमं पर्वतद्वारं ॥ १७ ॥

'cauṭṭisaṃ'-iti - rsabha-kutāni prāg-ukta-sthānāni vijayesu jinādy-uttama-purusotpatī-ksetresu ratuś-triṃśad bhavanti tathā merau munduru-girau jambvām anūdṛta-deva-nivāsa-vrkse pratyekam astāv astau, caḥ samuccaye, deva-kurāv iti tad-ūdheye śālmali-vrkse 'stāv asta-samkhyāni, tathā hi - meru-kūtāni sītā-sītodobhaya-kūlu-varitāni diggaḥ-ānāmāni, uttara-kurau jambū-vrkṣa-satka[sakta?]-vāna-madhye prāk prapañcitāny astau kūtāni, evam eva deva-kurau śālmali-vāna-madhye 'stāv eva, harikūta-harissahakūte vidyutprabhamālyavator vaksaskārayor uparisthite, sāmastyena kim jātam ity āha - 'saṭṭhi'-iti santis tisro vimśataya iti gāthārthah iha yat hari-kūta-harissahau bhūmi-stha-kūtānām madhye nibaddhau tan na ghatate, tayor vaksaskārayor upari-bhāvāt, tad uktam

"vijjuppahe harikūḍo harissaho mālavanta-vakkhāre"¹

¹ बृहत्क्षेत्रसमास, verse 157 (BKSI, p 166), in full

विज्जुप्पभि हरिकूडो, हरिस्सहो मालवंतवक्खरो ।

नंदणवणबलकूडो, उव्विद्धो जोयणसहस्सं ॥ १५६ ॥

(विद्युत्प्रभे हरिकूटं हरिस्सहं माल्यवंतवक्षस्कारे । नदनवने बलकूटं उद्विद्धानि योजनसहस्रम् ॥ १५६ ॥)

*iti tathaitādrśābhūdhūnam bhūmi-kūtam uparam jambūdvīpu-
madhye na drśyate, brhatksetrasamāsa-ādy-anusārataḥ, ye tu
vaksaskāra-śīrah-sṭhe hari-kūta-harissuḥa-kūte, te giri-kūta-
prastāve sūpta-ṣasty-adhika-catuh-śata-kūta-madhye pathite,
tata "iṣa adavannaṃ dharāṇi-kūṭā"²-iti pātho yukta, etad
artham āha, ity ukta-prakāreṇa dharāṇi-sṭhāni kūṭāni dharāṇi-
kūṭāny astūpañcāśad bhavanti tathā ca yady api bhūmi-
sthitāḥ śiloccayaḥ sarve 'pi parvatā bhanyante, tathāpy esāṃ
ksetrasamāsādisu kūṭānīti samjñā iyaṃ gāthā purāṇa-
pustakesu na drśyate param upayoginīti krtvā vyākṛteḥ gatam
pañcamam parvata-dvāram 17*

17 'cautīsam' [etc] In the provinces, the lands where eminent men like the Jina, etc are born, there are thirty-four Rsabha peaks, their condition described earlier³ Even so near Meru or Mount Mandara and near to the Jambū, the tree in which the god Anādrta⁴ dwells, there are eight [peaks] each [The word] 'ca'[is used] in conjunctive sense In Devakuru, near the Śālmali tree⁵ situated there, there are eight - the

¹ BKSJ, verse 156, p 166, fully

*viṃśhupubhi harikūdo, harissuho mālavanta-vakkharo,
nandanavana-balakūdo, uvīddho joyana-sahasam 156*

*(vidyut-prabhe harikūtam harissaham mālāvanta-vaksaskāre,
nandana-vane balakūtam udviddhāni yojana-sahasram 156)*

² ity astūpañcāśad dharāṇi-kūṭāni

³ See p 131

⁴ Anādrta or Anādrta in Pkt, lit the 'disrespected', is a descendant of Garuda See Kīrfel, p 235

⁵ Or Śālmali, the Seemul or silk-cotton tree, Bombax Heptaphyllum or Salmalia Malabarica, a lofty and thorny tree with red flowers This

number eight - [peaks] More specific, the Meru peaks situated on both banks of the Śītā and the Śītodā are called the Diggajas¹ In Uttarakuru, in the forest belonging to the Jambū tree there are eight peaks treated earlier² In the same manner there are eight [peaks] in the forest of the Śālmali [tree] in Devakuru The Hari peak and Harissaha³ peak are located on the Vidyutprabha and Mālyavat Vaksaskāra Mountains [respectively] [Answering the question] how many there are in total, [the author answers] 'saṭṭhi', sixty or three times twenty This is the meaning of the verse As regards [the opinion] here that the Hari and the Harissaha peaks are located amid the peaks standing on ground level, this is not possible since both these Vaksaskāra mountains are located higher It is said.

*"The Harikūta is [situated] on the Vidyutprabha, the Harissaha on the Mālavanta Vakṣaskāra mountains"*⁴

Indeed, no other peak on ground level is found with such a name inside Jambūdvīpa On the contrary, according to the *Brhatksetrasamāsa*, etc , the Hari and Harissaha peaks located

Śālmali tree grows in the western half of Devakuru Its surroundings are similar to those of the Jambū tree It is the abode of the god Venu, like Anādrta a descendant of Garuda See Kīrfel, ibid

¹ Or the Dighastikūtas (Pkt Disāhatthikūdas) They are named, turning from East to South 1 Padmottara (Pkt Paumuttara), 2 Nīla(vat) (Pkt Nīlavanta), 3 Suhasti (Pkt Suhatthi), 4 Añjana(giri), 5 Kumuda, 6 Palāśa (Pkt Palāsa), 7 Vadamśa (Pkt Vadi(m)sa) and Rocana (Roana) See Kīrfel, p 230

² See p 145

³ Skt Harit

⁴ The second half verse of *BKSJ*, verse 156 completes with "Balakūta is in Nandana forest They are thousand *yojanas* high"

on top of the Vaksaskāra Mountains are referred to as mountain peaks¹ [and] mentioned as [occurring] amid [a list] four hundred and sixty-seven peaks. So the reading "Hence there are fifty-eight peaks on ground level", is correct [Now the author] explains the meaning. In the manner explained there are fifty-eight ground-peaks, viz peaks situated on ground level. Therefore,, even if all rock-accumulations situated on ground level are called mountains, even then these are considered to be 'peaks' in the *Ksetrasamūsa*, etc. This verse is not found in the ancient books. Knowing that it is useful later, it is explained. The fifth topic of the mountains is finished [now]

¹ And not as Bhūmikūtas or Dharanikūtas, peaks on ground level

SŪTRA 18

अधुना षष्ठं तीर्थसंख्याद्वारमाह -

adhunā sasthan tīrtha-samkhyā-dvāram āha -

Now [the author] treats the sixth topic of the number of fortresses

मागह¹वरदाम²पभा,स³तित्थ⁴ विजएसु⁵ एरवय⁶भरहे ।

चउतीसा⁷ तिहि⁸ गुणिया⁹, दुरुत्तर¹⁰सय¹¹ तु¹² तित्थाण¹³ ॥ १८ ॥¹⁴

*māgaha-varadāma-pabhā,sa-tittha vijaesu eravaṇa-bharahe;
caūṭṭisā tihi guṇiyā, du-r¹-uttara-sayaṇ tu tittḥaṇaṇ. 18.*

¹ मागह १ Tueb, Bhog2, 5 & 12 मागेह Bhog17

² वरदाम २ Tueb, Bhog2, 5 & 12 वरदाम Brd3, Bhog1, 7, 13, 16 & 17

³ पभास ३ Tueb, Bhog2 & 5 पभास Brd1 पभासे Bhog13 य(?)भास Bhog15

⁴ तिथ Brd3 तीत्थ Bhog8

⁵ विजयेसु Ed2, Bhog6, 8, 9, 13, 14 & 16 विजएसू LD1, Bhog15 विजएसू Brd2, Tueb विजएसू Brd3 विजयेसू Bhog7 विजयसू Bhog10 विजयएसू Bhog17

⁶ ऐरवय LD2, Bhog9 एसवय Bhog2 इरवय Bhog6 एरवए Bhog12

⁷ चउतीसा Brd2, Bhog2 चउत्तीसा Brd3 चउतीस Bhog7 चउतीस ३४ Bhog5 चोतीसा Bhog12

⁸ तीहि Ed1 & 2, Tueb तिहि LD1, Brd1 & 2, Bhog1, 5, 6, 7, 12, 13, 14 & 16 तिहां Brd3 तिगुहि Bhog8 ति(?)हि(?) Bhog9

⁹ गुणीया Bhog1, 7, 9, 10, 13, 14, 15 & 16 गूणिया LD1 गुणिआ LD2 गूणिया Bhog12

¹⁰ दुरुत्तर Brd2 दुरुत्तर Bhog2, 15 & 17 गुरुत्तरू Bhog6

¹¹ सय LD1, Brd2 & 3, Bhog2 & 15 स omitted in Bhog8

¹² तु १०२ Bhog5 तु omitted in Bhog6

¹³ तित्थाण १०२ Tueb, Bhog8 तीत्थण Bhog2 तीत्थाण Bhog12

¹⁴ This verse is numbered 19 in LD2, Bhog6 & 8, 18 in Bhog1 and 17 in Bhog12 It is introduced with दार ५ in Bhog2, with दार ५ in Bhog5, with दार ५ in Bhog12 and with दार ६ in Bhog15

(मागधवरदामप्रभासतीर्थानि विजयेषु ऐरावतभरतयोः । चतुस्त्रिंशत् त्रिभिर्गुणिता द्युत्तरशतं तु तीर्थानाम् ॥ १८ ॥ *māgadha-varadāma-prabhāsa-tīrthāni vijayesu airāvata-bharatayoh, catus-triṃśat tribhir gunitā dvy-uttara-śatam tu tīrthānām* 18.)

18 The fortresses Māgadha, Varadāma, and Prabhāsa [lie] in the provinces and in Airāvata and Bharata This means that multiplied by three there are one hundred and two fortresses [in total]

COMMENTARY

मागह^१इति - मागधश्च वरदाम[श्च]च प्रभासश्च मागधवरदामप्रभासास्त एव तीर्थानि मागधवरदामप्रभासतीर्थानि, प्राकृतशैल्या सूत्रे विभक्तिलोपः, तथा तीर्थशब्दः प्रत्येकं सम्बन्धनीयः, तेन - मागधतीर्थं १ वरदामतीर्थं २ प्रभासतीर्थं ३ चेति, क्व चैतानि सन्ति? इत्याह - विजया महाविदेहमध्यवर्तिनः खण्डविशेषाः, ते च सर्वसंख्यया द्वात्रिंशत् तेषु, तथा ऐरावतं च भरतं चेति समाहारद्वन्द्वः, तस्मिन्नैरावतभरते, श्रोतारमनुलक्ष्य चरमे प्रथमे च क्षेत्रे सन्तीति शेषः । उत्तरार्द्धेन सर्वसंख्यानयनाय करणमाह - चउतीसा^१इत्यादि, तीर्थानां सर्वाग्रे द्वाभ्यामुत्तरमधिकं शतं दश दशकलक्षणं द्युत्तरशतं, तुः पादपूरणे भवतीत्यध्याह्रियते । कथमित्याह - चतुर्भिर्धिका त्रिंशत् त्रिभिर्गुणिता गुणकारविषयीकृता स[न्]तीति गार्थार्थः ॥ १८ ॥

'Māgaha'^१iti - māgadhaś ca varadāma[ś] ca prabhāsaś ca māgadha-varadāma-prabhāsās ta eva tīrthāni māgadha-varadāma-prabhāsa-tīrthāni, prākṛta-śailīyā sūtre vibhakti-

¹ du- appears frequently for do- in compounds (See Pischel, 1900, §436), -r- is a sandhi consonant here

lopah, tathā 'tīrtha'-śabdah pratyekam sambandhanīyah, tena māgadha-tīrtham 1 varadāma-tīrtham 2 prabhāsa-tīrtham 3 ceti, kva caṣṭāni santi? ity āhu - vijayā mahāvīdeha-madhyavartinah khandu-viśeśāḥ, te ca sarva-samkhyayā dvātriṃśat tesu, tathā 'airavatam' ca 'bharatam' ceti samāhāru-dvandvah, tasminn airavata-bharate, śroṣāram anulaksya carame prathame ca ksetre sanñīti śeṣah uttarārdhena sarva-samkhyānayanāya karuṇam āhu - caññīśā¹ ity ādi, tīrthānām sarvāgre dvābhyām uttaram adhikam śatam daśu-daśukalukṣanam dvya-uttara-śatam, tuḥ pāda-pūrane bhavañīty adhyāhriyate katham ity āhu - caturbhir adhikā triṃśat, tribhir gunitū guna-kāru-ṣayī-krtū sa[n]ñīti gūthārthah. 18

18 'Māgaha' [etc] [The proper names] 'Māgadha', 'Varadāma', and 'Prabhāsa' [together constitute the compound] 'Māgadha-Varadāma-Prabhāsa' These are the fortresses, [or in compound] the 'Māgadha-Varadāma-Prabhāsa-fortresses' As is typical for Prākṛit there is loss of declension in the aphorism for the word 'fortress' applies to [to all three particular cases] separately, viz 1 Māgadha fort, 2 Varadāma fort, and 3 Prabhāsa fort [The author] explains where they are [located] The provinces are the distinct districts lying in Mahāvīdeha and they number thirty-two in total In these [provinces these fortresses lie] 'Airavata' and 'Bharata' [both together constitute] a Dvandva compound in this, viz in Airavata and Bharata On behalf of the audience we add this there are [fortresses] in the last as well as in the first area ¹ In

¹ Bharata has three fortresses at the coast Māgadhatīrtha (Pkt Magahatittha) in the east at the mouth of the Gangā, Prabhāsatīrtha (Pkt Pabhāsatittha) in the west at the mouth of the Sindhu and

the later half [of the verse the author] explains the way to calculate the total number '*cauṭīsa*', etc Overall there are one hundred, viz ten times ten and two or, one hundred plus two fortresses. [The word] '*tu* (however)' is an expletive¹ This is what is supplied [The author] explains how thirty plus four, multiplied with three, being turned into the multiplier This is the meaning [of verse eighteen]

Varadāmatīrtha (Pkt Varadāmatittha) in between See Kurfel, p 227 The position and the names of these three fortresses are identical in Airāvata and in the thirty-two Vijayas, which are, in fact, copies of Bharata and Airāvata

¹ In this case used to the fill out the line or the measure of the verse and translated here as "This means that "

SŪTRA 19

अथ सप्तमं श्रेणिद्वारमाचिख्यासुराह -

atha saptamam śreni-dvāram ācikhyāsura āhu -

Next, wishing to inform [the audience] on the seventh topic of the rows [of palaces, the author] says

विज्ञाहर^१ अभिओगिय^२, सेदीओ^३ दुन्नि^४ दुन्नि^५ वेयइदे^६ ।
इय^७ चउगुण^८ चउ^९ तीसा^{१०}, छत्तीस^{११} सय^{१२} तु^{१३} सेदीण^{१४} ॥ १९ ॥

^१ विद्याहर LD1, Brd1, Bhog2, 6, 7, 9, 10, 14, 15, 16 & 17 विज्ञाहर Brd2, Bhog12 विज्ञाहर १ Bhog5 र omitted in Bhog11

^२ अभियोगिय Ed3 अभिओगिअ LD2, Brd1 अभिउगीय Brd2 अभिउगीय Brd3 & 15 अभिउगिअ Tueb, Bhog10 & Bhog14 अभिउगिय Bhog6 & 17 अभिओगीय Bhog1 & 4 अभिओगिय २ Bhog5 & 12 Bhog8 has अगीश्य omitting भिओ अभिओगिओअ Bhog9

^३ सेदीउ Brd2 & 3, Bhog17 सेदिओ Bhog2, 7 & 10 सेड्दीओ Bhog9 & 14 से(?)दे २ Bhog12 सेदीउ Bhog15

^४ दुनि LD1, Bhog10 & 17 दुणि Bhog5 दुणि Bhog12 दुन्नि २ meaning दुन्नि written twice The same for दुन्नी २ in Bhog14

^५ दुनि Bhog2 दुनि or दुति in Bhog9 दुणि Bhog12

^६ वेअइदे LD2, Bhog15 वयइदे Brd2 वियइदे Bhog1, 9, 10 & 13 वयदे Brd3 यवेदे Bhog6

^७ ईय Brd3, Bhog11 इइ Tueb, Bhog2 & 4 इअ Bhog7

^८ गुण LD1

^९ चऊ LD1 ची and उ are missing in Bhog17

^{१०} साती LD1 गुणसा in Tueb and गुण without सा In Bhog2 तिसा Bhog10 तीसा Bhog12 & 15 तीसा is missing in Bhog17

^{११} छत्तीस Brd2 & 3, Bhog6 छत्तिस Bhog2, Bhog10

^{१२} मयं Bhog12 सय Bhog15

^{१३} तु Brd1, 2 & 3 च Bhog6

^{१४} सेदीणं १३६ Tueb सेदिणं १३७(?) Bhog2 सेदीओ Bhog5 सेदीणं १३५(?) Bhog8 सदिणं Bhog10 सेड्दीणं Bhog14

*vijjāhara-abhiogiya, seḍhīo dunni dunni veyāḍḍhe;
iṣa cau-guṇa cautīsā, chattīsa-sayaṃ tu seḍhīṇaṃ. 19.*

(विद्याधराभियोग्यश्रेण्यौ द्वे द्वे वैताड्ये । इति चतुर्गुणचतुस्त्रिंशत्
षट्त्रिंशदुत्तरशतं तु श्रेणीनाम् ॥ १९ ॥ *vidyādharaābhiyogya-śrenyau
dve dve vaiṭāḍhye, iti catur-guṇa-catustrimśat sattrimśad(-
uttara)-śatam tu śrenīnām* 19)

19 On every Vaitādhya [mountain range], there are two rows
[of palaces] of the Vidyādhara and Ābhiyogya [deities], viz
four times thirty-four [make up] one hundred and thirty-six
rows

COMMENTARY

विज्जहार^१इत्ति - विद्याधराः खेचरा, अभियोगः पारवश्यं, तत्र नियुक्ता
आभियौगिकास्ते चेह संप्रदायात् सौधर्मेशानयोर्देवलोकयोः प्रेष्यप्रायाः सुरा
ज्ञेयास्तेषां श्रेणयः प्रागुक्तस्वरूपाः वैताड्ये विजयाड्यपर्वते एकैकस्मिन्निति
गम्यते, द्वे द्वे प्रत्येकं ज्ञातव्य इति शेषः, तथाहि - एकैकस्मिन् वैताड्य
एकस्यामेकस्यां दिशि एकैका विद्याधरश्रेणिः, एकैका
आभियौगिकदेवनिवासश्रेणिः समुदिता, पार्श्वद्वये ऽपि चतस्रश्चतस्रो भवन्ति ।
अपराद्धेन संख्यानयनाय करणमाह - 'इत्येत्यादि' इत्यनेन प्रकारेण
चतुस्त्रिंशत् चतुर्गुणा चतुर्भिर्गुणिता किं भवति? इत्याह - श्रेणीनां
षट्त्रिंशदधिकं शतं भवति । गतं श्रेणिद्वारं ॥ १९ ॥

*vijjāhā^१iti - vidyādharaḥ khecarāḥ, abhiyogah pāraśyaṃ,
tatra niyuktā Ābhiyauḡikās te ceha sampradāyāt saudharma-*

^१ In LD2 and Bhog8 this verse is numbered 20, 17 in Bhog6 and 18 in
Bhog12 Bhog2 introduces this verse with द्वार ६, Bhog5 with द्वार ६,
Bhog12 with द्वार ६ and Bhog15 with द्वार ७

Īśānayoḥ deva-lokayoḥ preṣya-prāyāḥ surā jñeyāḥ tesām śrenuyah prāg-ukta-svarūpāḥ vaitādhye vijayādhyā-parvate ekaikasmīn iti gamyate, dve dve pratyekaṃ jñātavya iti śesah tathā hi ekaikasmīn vaitādhye ekasyām ekasyām dīśi ekaikā vidyādhara-śreniḥ, ekaikā cābhīyaugika-deva-nivāsa-śreniḥ samuditā, pārśva-dvaye 'pi catasraś catasro bhavanti aparārdhena samkhyānayanāya karanam āha - iya¹ ity ādi ity anena prakārena catus-trimśat catur-gunā caturbhir gunitā kim bhavati? ity āha - śrenīnām sat-trimśad-adhikam śatam bhavati gatam śreni-dvārum 19

19 'Vijjahāra' [etc] The Vidyādharas¹ are aerial beings 'Abhiyoga (charge)²' means 'pāravaśya (service)³'. Those employed in that are retainers. According to traditional belief they are known as deities destined to serve the Saudharma and Īśāna gods in their heavenly abodes. The rows of these [are meant]. Their nature has been described earlier⁴ [They dwell] on every Vaitādhyā or Vijayādhyā mountain range. This is what is meant [in the first half of the verse]. To this [we] add that this has to be conceived as two [rows] for each [category of gods] separately. For, on every Vaitādhyā mountain range on every side⁵ there is declared to exist one single Vidyādhara row and one single row where the Ābhīyaugika gods live. [So]

¹ vidyādhara, lit 'possessed of science or spells' See Deleu, 1976, p 279

² Derived from the root *abhi-yuj*, 'to order, to charge'

³ *pāravaśya*, lit 'the being in the power of others, dependence'

⁴ See p 145

⁵ 'dis' must be interpreted as 'pārśva' here

on the two sides there are assembled four [rows] in each case ¹ In the second half [verse the author] explains how to make the calculation 'iya' [viz] *iti*, etc thirty-four, four times or multiplied with four What [do we get] in this manner? [The author] answers there are one hundred and thirty-six rows [of palaces] [Now] the topic of the rows is dealt with

¹ There are thirty-four Vaitādhya mountain ranges one in Bharata, one in Airāvata and thirty-two in Videha On the first platform on the two sides the Vidyādhara live On the second platform also on both sides the Ābhīyogya gods dwell

SŪTRA 20

अधुना गाथाद्धेनाष्टं विजयद्वारमाह -

adhunā gāthārdhenāṣṭam vijaya-dvāram āha -

Now, in the [first] half of the [next] verse [the author] treats the eighth topic of the provinces

चक्की¹जेयव्वाइ², विजयाइ³ इत्थ⁴ हुत्ति⁵ चउत्तीस⁶ ।⁷

cakki-jeṇavvāiṃ, vijayāiṃ ittha huṃti caūṭīsāṃ;

(चक्रिजेतव्या विजया अत्र भवन्ति चतुस्त्रिंशत् । *cakri-jetavyā vijayā atra bhavanti caturtrimśat,*)

20a Here there are thirty-four provinces, [lit] 'to be conquered by a world ruler'⁸

¹ चक्की Bhog2

² जेअव्वाइ Ed2, LD2, Tueb, Bhog1, 9, 10, 13, 14 & 15 जयव्वाइ LD1 जेयव्वा(?)इ Brd2 जेयव्वा(?)इ Brd3 जेयवाइ Bhog2 जेयव्वायं Bhog4 जोय and व्वाइ are missing in Bhog6 जेयवाइ Bhog12 जियव्वाइ Bhog17

³ विजयाइ Brd2, Brd3, Bhog10 & 12 विजया Bhog1 विज्या Bhog6

⁴ LD1 omits इ इत्थ Brd3 इय Bhog13

⁵ हुत्ति Brd2 हुत्ति इत्थ Bhog2 होइ Bhog5 होतिति Bhog6 हूत्ति Bhog7 होई Bhog12 हुत्ति Bhog17

⁶ चउत्तीसा Ed1 & 3, Bhog14 & 15 चओत्तीस LD1 चउत्तिस Brd2, Bhog7 चउत्तिस ३४ Tueb, Bhog5 चउत्तिस ३४ Bhog2 चओत्तीस ३४ Bhog4 चउत्तिसा Bhog6 चउत्तीसु ३४ Bhog8 चउत्तीस Bhog10

⁷ Bhog5 opens this verse with दारं ७, Bhog12 with द्वा ७, Bhog15 simply with द्वार

⁸ Or, in a more restricted sense 'to be conquered by a governor of a province'

COMMENTARY

चक्की¹इति - इत्थ²इत्यत्र जम्बूद्वीपे ऽस्मिन् प्रकरेण वा विजयाश्चतुस्त्रिंशद् भवन्ति । किंविशिष्टाः? इत्याह - चक्की¹इत्यादि, चक्रं सहस्रयक्षाधिष्ठितः प्रहरणविशेषः, तदस्त्यस्येति चक्की सार्वभौमो, यः षट्खण्डां भुवं भुनक्तीत्यर्थः, तेन जेतव्या वशमानेतव्या इति । तथा चतुस्त्रिंशदिति वदता सूत्रकारेण भरतैरवते क्षेत्रे ऽपि विजयत्वेनारोपित, उत्तमपुरुषनिषेवितत्वात्, न चैतदनागमिकं¹, यदुक्तं समवायाङ्गे -

"जम्बूद्वीपे णं दीपे चउतीसं चक्कवट्टिविजया पन्नत्ता, तं जहा बत्तीसं महाविदेहे भरहरवई"²

इति । इह सूत्रे सविशेषणस्य विजयशब्दस्य नपुंसकत्वं प्राकृतत्वान्न दोषायेति ॥ २० ॥

cakkī¹iti - uttha²ity atra jambūdvīpe 'smiṇ , rakarena vā vijayās catustrimśad bhavanti kim viśiṣṭāḥ? ity āhu - cakkī¹ity ādi, cakram sahasra-yakṣādhisthitah praharana-viśeṣah, tad asty asyeti cakrī sārva-bhauṃmo, yah sat-khandām bhuvam bhunaktīty arthah, tena jetavyā vaśamānetavyā iti tathā catustrimśad iti vadatā sūtra-kārena bharata²airavate ksetre 'pi vijayatvenāropita, uttama-purusa-nisevitatvāt, na caṣṭad anāgamikam, vad uktam samavāyāṅge -

¹ EdI reads न चैतदागमिकं This would change the meaning fundamentally

² This the first sentence of sū 73 of the *Samavāyāṅgasūtra*, Jaina-Śāstrodhāra-Samiti ed (with Skt commentary by Pūjyaśrī Ghāṣīlālji and with Hindī and Gujarātī translation), Rajkot, 1973, p 698 The ed reads " . mahāvīdehe, do bharahe Eravae" Chāyā जम्बूद्वीप ननु द्वीपे चतुस्त्रिंशत् चक्कवर्तिविजया. पज्ञत्ता, तद्यथा - द्वात्रिंशद् महाविदेहे भरत एरवते च

**"jambūddīve ṇaṃ dīve caūṭisaṃ cakka-vaṭṭi-vijayā
pannattā, taṃ jahā - battisaṃ mahāvidehe bharah'-
eravaī"**¹

*iti iha sūtre sa-viśesanasya vijaya-sabdasya na-pumsakatvam
prākṛtatvān na dosāyeti*

20a 'cakkī' [etc] 'uttha' means 'here', viz [here] in Jambūdvīpa or [here] in this case, there are thirty-four provinces. As to the question, how they are characterised [the author] says 'cakkī', etc. A 'cakra (discus)' is a particular kind of weapon having the force of a thousand Yakṣas². Who possesses this, is a sovereign ruling over the whole earth³. He governs the world with its six parts⁴. So far the meaning. [So the literal meaning of 'vijaya' is as follows] be conquered or to be overpowered by him. The author or the writer of the manual says [that there are] thirty-four [in number] because also Bharata and Airāvata are regions considered as provinces since they are ruled by excellent men. Moreover, this is not contrary to [what] the Canon [says]. In the *Samavāyāṅga*, it is stated

¹ *Samavāyāṅga*, 73 *jambūdvīpa khalu dvīpe caturtriṃśat cakka-vartī-
vijayāḥ prajñaptāḥ, tad yathā - dvātriṃśad mahāvidehe bharata
Eruvate ca*

² With the Jains, a subdivision of the Vyantara gods

³ A *cakrīn*, lit. a 'discus bearer', is a sovereign of the world, a king and the governor of a province. It is clear that *bhūmi* and *bhū* are used here in the sense of *vijaya*, viz. Bharata, Airāvata and the thirty-two provinces of Mahāvideha.

⁴ Viz. the six Khandas or districts of every Vijaya or province

"On the isle of Jambūdvīpa thirty-four sovereign domains¹ are recognized, viz thirty-two in Mahāvīdeha and [in addition two] in Bharata and Airāvata"

The neuter gender of the particular word 'vijaya (dominium)' in the manual here is not faulty since this is Prākṛit

अथ नवमं ह्रदद्वारं गाथापाश्चात्यार्द्धेनाह -

atha navamam hrada-dvāram gāthā-pāścātyārdhenāha -

Next, in the last half of the verse [the author] treats the ninth topic of the lakes

महदह² छप्पउमाई³, कुरुसु⁴ दसगं⁵ ति सोलसगं⁶ ॥ २० ॥⁷

mahadaha chap paümāi, kurusu dasagaṃ ti solasagaṃ. 20.

¹ Lit 'dominions of world sovereigns'

² ह is missing in Brd1 महदह Bhog5, Bhog12 महाह(?)ह Bhog6

³ छ for छप- in LD1, Brd2 & 3, Bhog5 & 7 छप- is missing in Bhog6 छप- Bhog12 पओमाई LD1 पउमाई Ed3, LD2, Brd2 & 3, Bhog7 & 15 पओमाई Bhog1 पउमाई ३ Bhog2 पउमाई Bhog4, 5, 8, 13, 16 & 17 उ is missing in Bhog9 पउमाई Bhog10

⁴ LD2, Brd2, Bhog5, 11 & 17 have कुरुसु that, contrary to कुरुसु, would be metrically correct कुरुसु of Bhog12 is metrically possible The other sources have कुरुसु

⁵ दसग LD1, Bhog12 दसगं १० Bhog2 दशग Bhog4, 6, 9 & 14 दसगं Bhog13

⁶ सालसग Ed3 सोलसगं १६ Tueb, Bhog5 & 8 सोलसग १६ Bhog2 शोलसगं Bhog11 सोल्लसगं Bhog12

⁷ In LD2 this verse is numbered 21, 18 in Bhog6 and 19 in Bhog12 Bhog2 introduces the second half of the verse with दारं ८, Bhog5 with दारं ८, Bhog7 & 16 with द्वार ८, Bhog12 with द्वा ८

(महाद्रहाः षड् पद्मादयः कुरुषु दशकमिति षोडशकम् ॥ *mahā-drahāḥ¹ sud padmādayah kurusu daśakam iti sodaśakam 20*)

20b There are six great lakes, Padma, etc There are ten [lakes] in the Kuru regions Therefore, there are sixteen [all together]

COMMENTARY

महदह^१इति - पद्मो हिमवद्गिरिशिरःस्थ आदिर्येषां ते पद्मादयश्च, छेति षट्संख्याका, आदिग्रहणान्महापद्मतिगिच्छिकेसरिमहापुण्डरीकपुण्डरीकाणां ग्रहः। क एते? इत्याह - महदह^१इति महान्त इतरहृदापेक्षया गुरुका हृदा नदा महाहृदाः, तथा कुरवो देवकुरव उत्तरकुरवश्च तेषु दशसंख्यामानमेषां दशकं हृदानामिति गम्यते, पञ्च हृद देवकुरुषु, पञ्चोत्तरकुरुषु चैत्यर्थः। अथ सर्वाग्रमाह, मासः प्राग्वत्, षोडशकमिति मिलिताः सर्वे ऽपि षोडश इह भवन्तीति ॥ २० ॥

maha-daha¹iti - padmo himavad-giri-sirah-stha² ādir yesām te padmādayaś, cha¹iti sat-samkhyākā, ādi-grahanān mahāpadma-tiḡiñchi-kesari-mahāpundarīka-pundarikānām grahah ka ete? ity āha - maha-daha¹iti mahāntu itaru-hradāpeksayā gurukā hradā nadū mahā-hradāh, tathā kuravo deva-kurava uttara-kuravaś ca tesu daśa-samkhyā-mānam, esām daśakam hradānām iti gamyate, pañca hrada deva-kuruṣu, pañcottara-kurusu cety arthaḥ atha sarvāgram āha, samāsah prāg-vat, sodaśakam iti militāh sarve 'pi sodaśa iha bhavanīti 20

¹ *draha* = *hrada*

² Ed1 - स्त

20 '*maha-daha*' [etc] 'Padma, etc' means those [lakes] of which Padma, located on top of the Himavat Mountains, is the first [in the series] The word '*cha*' means six in number. [The word] '*ādi* (etc)' comprises Mahāpadma, Tīgīñchi, Kesari, Mahāpundarīka and Pundarīka¹ As to the question what they are [the author] answers [they are] '*maha-daha*' This means the following The great lakes are mighty bodies of water, much larger than other lakes Moreover, the Kuru regions, viz Devakuru and Uttarakuru, the [great lakes] of these [regions] are ten in number That is to say, they have a decade of lakes five lakes in Devakuru and five in Uttarakuru So far the meaning Now [the author] expresses the conclusion with one pithy word [viz '*solasagam*'] The composition [of this word] is as [explained] before² There are, overall, sixteen [great lakes] here or, expressed in one word one sixteen-in-number

¹ In Kirfel, p 220 Padma, Mahāpadma, Tī(n)gīccha, Keśarin, Mahāpundarīka and Pundarīka

² Viz as it was the case with *daśakam*, '*daśa*' means ten or, in other words, a *daśaka* is a decade So, if '*sodaśa*' means sixteen, a *sodaśaka* means something like a 'sixteen-in-number'

SŪTRA 21

इदानीं दशमं नदीद्वारमाह -

idānīm daśamam nadī-dvāram āhu -

Now [the author] treats the tenth topic of the rivers

गङ्गा^१सिन्धु^२रत्ता^३, रत्त^४वई^५ चउ^६ नईउ^७ पत्तेय^८ ।^९
चउदसहि^{१०} सहस्सेहि^{११}, समग^{१२} वचति^{१३} जलहिमि^१ ॥ २१ ॥^२

^१ गङ्गा Brd2 गंगा १ Bhog2 & 5

^२ सिन्धु Ed3 सिन्धु Brd3, Bhog1, 7, 9, 10, 12, 16 & 17 सिन्धू २ Bhog2 & 5 सिंधु Bhog14

^३ रत्ता ,Brd2 & 3 रत्ता ३ Bhog2 रत्ता ३ Bhog5

^४ रत्त Brd2 & 3, Bhog17 रत्त Bhog2 स(?)त्त Bhog7 रत्ता Bhog13

^५ वई LD2, Brd2 & 3, Bhog1, 7, 8, 10, 15 & 16 वई ४ Bhog2, 5 & 12

^६ चउ LD1, Bhog4(?) चऊ Bhog10

^७ नईउ Ed1, Bhog1, 7, 10, 13 & 16 नईओ of Ed2 & 3, LD1 & 2, Brd1, Bhog2, 6, 9, 11 & 14 is metrically possible if ओ is pronounced short नइउ Brd2 & 3, Bhog15 & 17 नई Bhog4 नईय Bhog5 नउ Bhog8 नइय Bhog12

^८ पत्तेय Brd3

^९ Bhog2 & 5 introduce this verse with द्वार ९, Bhog7 & 16 with द्वार ९, Bhog12 with द्वार ९, Bhog15 simply with द्वार

^{१०} चउदसहि Ed1, 2 & 3, LD1 & 2, Brd1 & 2, Tueb, Bhog5, 7, 8, 11 & 16 चओदसहि Bhog4 चउदसहि Bhog6 चउदसेहि Bhog9 चउदसई Bhog10 चउदहन(?)इ Bhog14 However, the ending -ई is metrically impossible

^{११} सहस्सेहि १४००० Tueb सहस्सेहि १४००० Bhog2 सहसिहे Bhog10 सहस्सेहि Bhog14 & 17

^{१२} समग Bhog1 & 12 समगा Bhog5 समगा Bhog6 & 17 समग Bhog9 & 10

^{१३} वचति Bhog2 & 5

***gaṃgā-siṃdhū-rattā,-rattavāī caī nāīu patteyaṃ;
caīduśaī sahassehiṃ, samagaṃ vaccaṃti jalahiṃmi. 21.***

(गङ्गासिन्धुरक्तारक्तवती चतस्रो नद्यः प्रत्येकतं, चतुर्दशभिः सहस्रैः समकं
व्रजन्ति जलधौ ॥ २१ ॥ *gangā-sindhu-raktā-raktavati catasro
nadyah pratyekam, catur-daśabhiḥ sahasraiḥ samakam
vrajanti jaladhau 21*)

21 The four rivers, the Gangā, the Sindhu, the Raktā and the
Raktavati flow into the ocean each joined by fourteen
thousand tributaries

COMMENTARY

गङ्गा^१इति - गङ्गासिन्धुरक्तारक्तवत्यः प्रागुक्तस्वरूपाश्चतुःसंख्याका नद्यः
सरितः प्रत्येकं पृथक् पृथक् चतुर्दशभिश्चतुर्दशभिर्नदीसहस्रैः सममेव समकं
सार्द्धं जलधिं व्रजन्ति गच्छन्ति प्रविशन्तीति यावत् ॥ २१ ॥

***gaṃgā¹itti* - *gangā-sindhu-raktā-raktavatyah prāg-ukta-
svarūpā[ś] catuh-samkhyākā nadyah saritah pratyekam prthak
prthak catur-daśabhiś catur-daśabhīr nadī-sahasraiḥ samam
eva samakam sārddham jaladhīm vrajanti gacchanti
praviśantīti yāvat 21***

¹ जलहिमि Ed3 जलहिंसि LD1 जलहिम Brd2 & 3 जलहिम Bhog2, Bhog10,
13 & 14 जलहंमी Bhog4 जलहिंमी Bhog7 & 16 जलहिमि १४००० Bhog8
जलहिमि Bhog9 जलहिमे Bhog14 जलहिमि Bhog17

² In LD2 and Bhog8 this verse is numbered 22, 20 in Bhog6 & 12.

21 'gaṃgā' [etc] The rivers or streams, whose nature has been described earlier¹, are four in number the Gangā, the Sindhu, the Raktā, and the Raktavatī² Each of them, one by one, goes to or proceeds towards or enters into the ocean along with or together with or joined by fourteen thousand tributaries This is the explanation.

¹ See the commentary on *sū* 11 & 12

² There seems to be some confusion here The river Raktā (Pkt Rattā) flows eastwards through Airāvata 'Raktavatī', however, is the name of a mountain peak (*kūta*) on the Śikhariṇ mountain range The other river crossing Airāvata in western direction is the Raktodā (Pkt Rattoā) Significant for the confusion here is that the *Jambūdvīpasamāsa* calls the peak elsewhere referred to as the Raktavatī, the 'Raktodā' See Kirfel, p 218

SŪTRA 22

एवं^१ अब्भितरिया^२, चउरो^३ पुण^४ अट्ठ^५वीस^६सहसेहि^७,
 पुणरवि^८ छप्पन्नेहि^९, सहसेहि^{१०} जति^{११} चउ^{१२} सलिला^{१३} ॥ २२ ॥^{१४}
evaṃ abbhīṭariyā, caūro puṇa aṭṭhaviśa-sahasehiṃ;

^१ ए omitted in Bhog2 एवं Bhog10 & 15

^२ अब्भंतरगा Ed1 अब्भितरय LD1 अब्भितरिआ LD2, Bhog15 अब्भीतरिया Brd2 अब्भितरिया Brd3, Bhog10 अब्भितरया Tueb अभितरिया Bhog2 अब्भं(?)तरिया Bhog4 अब्भितरीया Bhog11, 17 अभितरिया Bhog12 The form अब्भंतरिया is not impossible, but while अब्भंतर and अब्भितरिय are both attested Pkt forms, अब्भंतरिय is not

^३ चओरो Bhog4

^४ पुण ४ Bhog2 पण Bhog4 पुण omitted in Bhog5 & 12 ग is missing in Bhog8 पूण Bhog15

^५ अठ Bhog5 अड Bhog12

^६ विस Brd2, Bhog2 & 4 वीसई Bhog5 वीसइ Bhog12

^७ सहस्सेहि Ed2 & 3, LD2, Brd3, Bhog1, 4, 5, 7, 11, 13, 14, 15 & 16 सहसेहि Brd2 सहसेहि २८००० Tueb सहस्सेहि २८००० Bhog2 स(?)हस्सेहि Bhog6 सहस्सेहि २८००० Bhog8 सहस्सेहि LD1, Bhog9 सहसेहि Bhog10 सहस्सेहि Bhog12 & 17

^८ पूणरवि LD1 पुणरवी Bhog2 & 7

^९ छपनेहि Brd2 छपन्नेहि Brd3 छप्पण्णेहि ५६००० Tueb छप्पन्नेहि Bhog2, 11, 16 & 17 छप्पण्णेहि Bhog12

^{१०} सहस्सेहि Ed1, 2 & 3, LD2, Brd3, Bhog1, 5, 6, 7, 12, 13, 15, 16 & 17 सहस्सेहि LD1, Bhog9 सहसेहि Brd2 सहस्सेहि Bhog2 & 11 सहस्सेहे Bhog10 सहसेहि Bhog14 Only Brd1, Tueb, Bhog4 & 8 have the metrically correct सहसेहि

^{११} जति LD1 जति ५६००० Bhog2 जती Bhog14

^{१२} चओ LD1

^{१३} सलिला ४ Bhog2 सलीला Bhog6 सलिला ५६००० Bhog8 सलिला Bhog13 सलिलाउ Bhog15

^{१४} In LD2 and Bhog8 this verse is numbered 23, 21 in Bhog6 & 12

puṇar avi chappannehiṃ, sahasēhiṃ jaṃti caū salilā. 22.

(एवमाभ्यन्तरिकाश्चतस्रः पुनरष्टाविंशतिसहस्रैः। पुनरपि षट्पञ्चाशता सहस्रैर्यान्ति चतस्रः सलिलाः ॥ २२ ॥ *evam ābhyantarikāś catasrah punar astā-vimśati-sahasraḥ, punar api sat-pañcā-śatā-sahasrair yānti catasrah salilāḥ 22*)

22 So also the four intermediate [rivers] flow, again together with twenty-eight thousand [tributaries] In addition, the four rivers run [towards the ocean] together with fifty-six thousand tributaries

COMMENTARY

एवं अर्द्धमन्तरया^१इति' - एवमिति एवमित्यनेन प्रकारेण यथा एता गङ्गाद्या एकप्रमाणाश्चतस्रो जलधिं प्रविशन्ति, तथा अभ्यन्तरं गच्छन्तीत्यभ्यन्तरगा, मध्यवर्तिन्यश्चतस्रो नद्यो रोहितांशारोहितारूप्यकूलासुवर्णकूलालक्षणाः, पुनर्विशेषणे, किं विशिनष्टि? तदाह - प्रत्येकमष्टाविंशत्या नदीसहस्रैः समन्विता जलधिं प्रविशन्तीति प्राच्यगाथासम्बन्धो ऽध्याहार्यः। तत्र रोहितांशारोहिते हैमवतक्षेत्रं रूप्यकूलासुवर्णकूले हैरण्यवतं च मध्येकृत्य प्रवहन्ति। तन्मध्यवर्तीनां पुनराधिक्यं दर्शयति - पुनरवि^२इत्यादि पुनरपि प्रागुक्तनदीभ्यो मध्यगामिन्यश्चतस्रो हरिकान्ताहरित्मलिलानारीकान्तानरकान्ताभिधानाः सरितः पृथक् पृथक् षट्पञ्चाशता नदीसहस्रैः सह यन्ति जलनिधिमिति शेषः। तथा हरिकान्ताहरित्सलिले हरिवर्ष, नारीकान्तानरकान्ते पुना रम्यकं द्विधा विदधते। एवं महाविदेहव्यतिरिक्तेषु षट्सु क्षेत्रेषु त्रीणि लक्षाणि दिनवतिसहस्राणि ३९२००० नद्यो भवन्ति ॥ २२ ॥

^१ 'एवं अर्द्धमन्तरयेति' does not occur not in Ed1

evam abhīṃtarayā^iti - *evam iti* - *evam ity anena prakārena* yathā etā gangādyū eka-pramānās catusro juladhīm praviśanti, tathā abhyantaram gacchanṭīty abhyantara-gā, madhya-vartinyaś catusro nadyo rohitāṃsā-rohitā-rūpyakūlā-suvarnakūlā-laksanāh, punar viśesane, kim viśinasti? tad āha - pratyekam astāvimsatyā nadī-sahasraih samanvitā jaladhīm praviśanṭīti prācyu-gāthā-sambundho 'dhyāhāryah tatra rohitāṃsā-rohite haimāvata-ksetram rūpyakūlā-suvarnakūle hairanyavatam ca madhye-kṛtya pravahanti, tan-madhyavartīnām punar ādhikyam darśayati - *puṇar avi*^ity ādi punar api prāg-ukta-nadībhyo madhya-gāmīnyaś catusro harikāntā-haritsulilā-nārīkāntā-narakāntābhīdhānāh suritah prthak prthak sat-pañcāśatā nadī-sahasraih saha yanti jala-nidhim iti śesah tathā harikāntā-haritsulile harīvarsam, nārīkāntā-narakānte punā ramyakam dvidhā vidadhate *evam mahāvīdeha-vyatiriktesu satsu ksetresu trīṇi luksāni dvi-navati-sahasrāni* 392000 nadyo bhavanti 22

22 '*evam abhīṃtarayā*' [etc] [The word] '*evam* (so also)' means 'in this [same] manner', viz as these four, the Gangā, etc, [all four] having the same size and entering into the ocean So also, [the rivers] that run in between [them] or 'those flowing intermediate' Four rivers are situated in the middle, namely the Rohitāṃsā, the Rohitā¹, the Rūpyakūlā, and the Suvarnakūlā² [The word] '*puṇar* (again)' [is used] in specifying sense What does it specify? [The author] explains they flow towards the ocean each together with twenty-eight

¹ Also Rohit

² Also Svarnakūlā

thousand tributaries [each] In this manner, the connection with the preceding verse has to be understood Here, running in the middle [of them], the Rohitāmsā, and the Rohitā, and the Rūpyakūlā and Suvarnakūlā flow through the continent of Haimavata and through Hairanyavata [respectively] However, [the author] indicates the importance of [the rivers] located in between them [saying] '*puṇar avi* (in addition)', etc In addition, the four rivers running in the middle with regard to the rivers already mentioned, named the Harikāntā, Haritsalīlā¹, Nārīkāntā² and Narakāntā, flow into the ocean each together with fifty-six thousand tributaries [each] Similarly, the Harikāntā and the Haritsalīlā divide Harivarsa, and the Nārīkāntā and the Narakāntā [divide] Ramyaka again in two Therefore, excluding Mahāvideha, there are three lakhs and ninety-two thousand - 392,000 - rivers in the six continents

¹ Or simply Harit

² Or simply Nārī

SŪTRA 23

इदानीं महाविदेहनदीनां संख्यामाह -

idānīm mahāvideha-nadīnām samkhyām āha -

Now [the author] discusses the number of rivers in Mahāvideha

कुरु¹मज्झे चउरासी², सहसाई³ तह⁴ य⁵ विजय⁶सोलससु⁷ ।
बत्तीसाण⁸ नईणं⁹ चउदस¹⁰, सहसाइ(?)¹¹ पत्तेयं¹² ॥ २३ ॥¹³

¹ कुरु Brd2 गुरु Bhog10

² चउरासि Ed3, Bhog2, 7 & 10 चउरासी ८४००० Bhog8 चउराशी Bhog17

³ सहस्साइ Ed1, 2 & 3, Bhog1, 5, 7, 9, 11, 13, 14, 15, 16 & 17 सहस्साई LD1 सहस्साइ LD2, Brd1 सहस्साइ Brd2 सहस्साइ Brd3 सहस्साई ८४००० Bhog2 सहसा Bhog4 Only Tueb, Bhog8 & 10 have the metrically correct सहसाइ

⁴ दाह Bhog2

⁵ य is missing in LD2, Bhog2 8, 11, 14 & 17

⁶ वीजय LD1, Bhog2 विजय ८४००० Tueb

⁷ सोलससु Brd2 सोलसस Brd3 सोलसेसु Bhog2 सोलससू Bhog10 & 13

⁸ बत्तीसाण Brd2 & 3, Bhog15 बत्तीसाण Bhog2 & 14 बत्तीसाण Bhog16

⁹ नईणं LD1, Brd2 & 3, Bhog1, 9 & 10 नदीण Bhog11 नईणं Bhog15

¹⁰ चउदस Bhog4 चउद् Bhog5

¹¹ सहस्साई Ed1, 2 & 3, LD1, Bhog1, 7, 11, 13, 15 & 16 सहस्साइ Bhog17 सहस्साइ LD2, Brd1, 2 & 3, Bhog5 सहस्साई Tueb सहसाइ Bhog10 सहस्साई १४००० Bhog2 सहसाण Bhog4 सहसे(?)हि Bhog8 सहस्साई(?) Bhog9 सहस्सेहि Bhog14 None of the sixteen sources has the metrically correct and possible form सहसाइ

¹² पत्तेयं Ed1, LD2 Ed2 gives both पत्तेयं and पत्तेअ पत्तेय Ed3 पत्तेय Brd2 पत्तेयं १४००० Tueb

¹³ In LD2 and Bhog8 this verse is numbered 24 It is missing in Bhog6 & 12

***kuru-majjhe caūrāsī, sahasāim taha ya vijaya-solasasu;
battīsāṇa naiṇaṇ, caūdasa-sahasāi(?) pattejaṇ. 23.***

(कुरुमध्ये चतुरशीतिसहस्राणि तथा च विजयषोडशेसु । द्वात्रिंशतो नदीनां चतुर्दशसहस्राणि प्रत्येकं ॥ २३ ॥ *kuru-madhye catur-aśīti-sahasrāṇi tathā ca vijaya-sodaśasu, dvātrīṃśato nadīnām catur-daśa-sahasrāṇi pratyekam 23*)

23 In Kuru there are eighty-four thousand [rivers] and in each of the sixteen provinces in particular out of the thirty-two there are fourteen thousand rivers

COMMENTARY

कुरु^१इति - कुरव इत्युत्तरकुरवः, पदैकदेशे ऽपि पदसमुदायोपचाराद्यथा भामा सत्यभामेति । तेषां मध्ये विचाले चतुरशीतिसहस्राणि नद्यः । तथेतिशब्दो विशेषद्योतकः । चः पादपूरणे । विजयेषु प्राग्विदेहमध्यवर्तिषु षोडशेसु, द्विरष्टसंख्यावच्छिन्नेषु द्वात्रिंशतो गङ्गासिन्धुप्रायाणां प्रत्येकं चतुर्दशसहस्राणि भवन्ति, तथाहि - एकस्मात् कच्छदेशविजयात् प्रत्येकं चतुर्दशभिश्चतुर्दशभिः सहस्रैः सह द्वे नद्यौ रक्तारक्तवतीनाम्न्यौ शीतायां प्रविशतः । प्राक् सामस्त्येन तत्राष्टाविंशतिसहस्राणि नद्यो भवन्ति । एष एव क्रमः सर्वेषु विजयेषु । यथा पूर्वविदेहेषु विजयाः षोडश (१६), प्रतिविजयं चाष्टाविंशतिसहस्राणि नद्यो, ऽपरविदेहमाश्रित्योक्तं च -

"विजयावियङ्केका, अट्ठावीसइ नइसहस्सेहि,
आउरमाणसलिला, अवरेणुदहिं समणुपत्ता ॥ १ ॥"^१

^१ बृहत्क्षेत्रसमास, verse 250 (BKSJ, p 240)

विजया वि य एङ्केका, अट्ठावीसाइनइसहस्सेहि ।

आउरमाणसलिला, अवरेणुदहिं अणुप्पत्ता ॥ २५० ॥

(विजयादपि च एकैकस्मात् अष्टाविंशतिनदीसहस्रैः । आपूर्यमाणसलिला अपरेणोदधिमुपपत्ता ॥ २५० ॥)

इति । ततो ऽष्टाविंशतेः सहस्राणां षोडशभिर्गुणकारे जाताश्चतस्रो लक्षा अष्टाचत्वारिंशत्सहस्राधिकाः ४४८००० नद्यः । पूर्वोक्ताश्चतुरशीतिसहस्रा उत्तरकुरुमध्यगा नद्य एतासां मध्ये प्रक्षिप्यन्ते, जातानि द्वात्रिंशत्सहस्राधिकानि पञ्चलक्षाणि ५३२००० नदीनातं, तथा ऽनेनैव पर्यायेण देवकुरुष्वपरमहाविदेहानां सम्बन्धिषु विजयेष्वपि एतावत् एव ५३२००० सरितः । ततो ऽस्याङ्गराशिद्वयस्य मीलने जातानि दशलक्षाणि चतुःषष्टिसहस्राधिकानि १०६४००० । तस्यैतदङ्गराशिमध्ये पूर्वोक्तानि त्रीणि लक्षाणि द्विनवतिसहस्राधिकानि क्षिप्यन्ते, ततो भवन्ति समस्तजम्बूद्वीपे षट्पञ्चाशत्सहस्राधिकानि चतुर्दशलक्षाणि १४५६००० सर्वाग्रेण नद्य इति ॥ २३ ॥

kuruv̐iti - kurava ity uttara-kuravah, padaśka-deśe 'pi pada-samudāyopacārād yathā bhāmā satya-bhāmeti tesām madhye vicāle catur-aśīti-sahasrāṇi nadyah tatheti-śabdo viśesa-dyotakah caḥ pāda-pūrane vijayesu prāgvideha-madhya-vartisu sodaśasu, dvir-asta-samkhyāvacchinnesu dvātrīṃśato gangā-sindhu-prāyānām pratyekam catur-daśa-sahasrāṇi bhavanti tathā hy ekasmāt kaccha-deśa-vijayāt pratyekam catur-daśabhiś catur-daśabhiḥ sahasraḥ saha dve nadyau raktā-raktavātī-nāmnayau śītāyām praviśataḥ prāk sāmastyenu tatrāstāvīmśati-sahasrāṇi nadyo bhavanti esa eva kramah sarvesu vijayesu yathā pūrvavidehesu vijayāḥ sodaśa (16), prativijayam cāstāvīmśati-sahasrāṇi nadyah aparavideham āśrityoktam ca -

**"vijayā vi yaṭṭkekā, aṭṭhāvīśai naisahassehīṃ;
āuramāṇa-salilā, avareṇudahīṃ samaṇupattā. 1 "**

¹ BKSJ, verse 250, p 240

*vijayā vi ya ekkekā aṭṭhāvīśai-nai-sahassehīṃ,
āuramāṇa-salilā avareṇ'udahīṃ aṇupattā 250.*

iti. tato 'stāvimsūteh sahasrānām soduśabhīr guna-kāre jātās
 catusro luksā astācatvārimśat-sahasrādhikāh 448000 nadyah
 pūrvoktās catur-aśīti-sahasrā uttarakuru-madhyu-gā nadya
 etāsām madhye prakṣipyante, jātāni dvātrimśat-
 sahasrādhikāni pañca-luksāni 532000 nadīnām tathānenaiva
 paryāyena devakurusv upara-mahāvīdehānām sambandhasu
 vijayesv apī etāvatya eva 532000 saritah tato 'syāṅkarāṣi-
 dvayasya mīlane jātāni daśa-luksāni catuh-sasti-
 sahasrādhikāni 1064000 tasyastad-ankarāṣi-madhye
 pūrvoktāni trīni luksāni dvi-navatī-sahasrādhikāni kṣipyante,
 tato bhavanti samasta-jambūdvīpe sat-pañcāśat-
 sahasrādhikāni catur-daśa-luksāni 1456000 sarvāgrenā nadya
 iti 23

23 'kuru' [etc] The word 'kuru' refers to the region of Uttarakuru¹ because it is used as an abbreviation, like Bhāmā for Satyabhāmā² Inside them or in the interior of them there are eighty-four thousand rivers The word 'tathā' expresses a specification The word 'ca (and)' serves to fill out the metre of the verse In the sixteen provinces situated in East Videha³ out of the thirty-two, [that is] taken separately as the sum of

(vijayād apī ca ekaikasmāt astāvimsatī-nadī-sahasraih, āpūryamāna-
 salilā aparenodadhim anuprāptā 2500)

¹ Lit 'the northern Kurus' In fact, the word 'Uttarakuru' applies to the inhabitants of that region The name of a people used in the plural usually refers to the land itself

² Lit 'having true lustre' Satyabhāmā is the name of a daughter of Satrājit and one of the eight wives of Kṛṣṇa

³ Prāgyvideha = Pūrvavideha See Kīrti, p 218

twice eight [provinces]¹, there are fourteen thousand [tributaries] for each [river] corresponding to the Gangā and Sindhu² For, from one province, [for instance] the land of Kaccha, two rivers called the Raktā and the Raktavatī stream into the Śītā, each of them together with fourteen thousand [tributaries] Therefore, there are twenty-eight thousand [tributaries] in all [per province] in the east The same arrangement applies for all provinces, viz sixteen provinces in East Videha and twenty-eight thousand rivers for each province Regarding West Videha, it is said

"The stream [viz the śītodā] reaches the ocean in the west filled by twenty-eight thousand rivers from each province "

So, when twenty-eight thousand is multiplied with sixteen, four lakhs and forty-eight thousand - 448,000 - rivers are obtained The eighty-four thousand rivers already mentioned flowing in Uttarakuru are excluded from these [If these are included] five lakhs and thirty-two thousand - 532,000 - rivers are obtained Moreover, in turn, in Devakuru [and] in the provinces connected with West Mahāvīdeha there are as many as 532,000 rivers So, when the same number is added, ten lakhs and sixty-four thousand - 1,064,000 - [rivers] are obtained If the three lakhs and ninety-two thousand [rivers]

¹ Apart from Devakuru and Uttarakuru, Mahāvīdeha consists of a Western and an Eastern part, each containing sixteen provinces West and East Videha are again divided in a northern and a southern sector, each containing eight provinces

² The full construction would be ' gangā-sindhu-prāyānām pratyekam nadīnām catur-daśa-sahasrāni bhavanti' In fact the author should add or the Raktā and Raktavatī since he mentions them in the next clause

mentioned earlier¹ are added to the total number of this, then in the whole of Jambūdvīpa there are fourteen lakhs and fifty-six thousand - 1,456,000 - rivers in all

¹ See the commentary on *sū* 22

SŪTRA 24

एवं व्याख्याने कृते विजयच्छेदिनीनां ग्राह[ा]वत्यादिनां षण्णां नदीनां प्ररुपणा उपेक्षिता भवत्यतस्तद्वर्णनाय वाचनान्तरेण¹ द्वितीयं प्रकारमाह -

*evam vyākhyāne kṛte vijaya-cchedinīnām grāha[ā]vaty-
ādīnām sannām nadīnām prarupanā upekṣitā bhavaty atas
tad-varnanāya vācanāntareṇa dvitīyam prakāram āha -*

Explained in this manner the exposition of the six rivers, the Grāhāvātī etc separating the provinces, is disregarded. Therefore, in order to describe them [the author] puts it in a second manner, in another wording

चउदस²सहस्स³गुणिया⁴, अडतीस⁵ नईउ⁶ विजय⁷मज्झिल्ला⁸ ।

सीओयाए निवडति⁹, तह य सीयाइ¹⁰ एमेव ॥ २४ ॥¹¹

caudasa sahassa-guṇiyā, aḍatīsa naīo vijaya-majjhillā;

¹ For वाचनान्तरेण in Ed1

² चउदस LD1 चउइस Bhog5 चउदसह Bhog11 दसचउद Bhog12

³ सहस Brd2 & 3, Bhog4 & 13 सहिसा Bhog17

⁴ गुणिया LD1 गुणिआ LD2, Bhog11 गुणीया Brd2, Bhog1, 4, 7, 13 & 17
गुणीआ Bhog8 गुणिया Bhog16

⁵ अडदतीस Bhog15

⁶ नईओ Ed2 & 3, Brd1, Bhog1 & 13 नइओ LD1 नईउ Brd2 & 3, Bhog8 & 15 नईओ Bhog2, 5, 9, 11, 12, 14 & 16

⁷ विजया Brd2 वीजय Bhog7

⁸ मज्झील्ला Brd2, Bhog12 मज्झिल्ला Brd3 मज्झि(?)ल्ला Bhog13 & 14
मझिल्ला Bhog14

⁹ In Brd1 the phrase 'सीओयाए निवडति' is omitted, but is added as a correction in the margin

¹⁰ LD2 सीआइ

¹¹ This verse is numbered 25 in LD2, Bhog7 & 8, and 22 in Bhog12. It is missing in Bhog6

sīoṃyāe nivaḍaṃti, taha ṃa sīyāi emeva. 24.

(चतुर्दशसहस्रगुणिता अष्टात्रिंशन्नद्यो विजयमध्यकाः। शीतोदायां निपतन्ति
तथा च सीतायामेवमेव ॥ २४ ॥ *catur-daśa-sahasra-gunitā
astātrimśan nadyo vijaya-madhyakāḥ, śītodāyām nipatanti
tathā ca śītāyām evam eva 24*)

24 Thirty-eight multiplied with fourteen thousand rivers
intersecting the provinces discharge into the Śītodā and in
the same manner in the Śītā

COMMENTARY

चउदस^१इति - अन्य आचार्या एवमाचक्षते - अष्टात्रिंशद्विजयमध्यवर्त्तिन्य
शीतोदायां निपतन्ति प्रविशन्ति, किंविशिष्टास्ताः? इत्याह -
चतुर्दशभिर्नदीसहस्रैर्गुणिता अभ्यस्ताः। पुनः कीदृश्यस्ताः? तद्यथा -
द्वात्रिंशद्भूताद्या नद्यः, तथा षट् ग्राह[१]वत्याद्याः। एवं सामस्त्येन अष्टात्रिंशत्
षोडशविजयेषु सन्ति। ततश्चतुर्दशसहस्रैर्गुणिता अष्टात्रिंशत् जातानि
पञ्चलक्षाणि द्वात्रिंशत्सहस्राधिकानि ५३२०००, तथेति सादृश्ये, यथा
शीतोदायामेवमेवेति, अनेनैव प्रकारेण पञ्चलक्षाणि द्वात्रिंशत्सहस्राधिकानि
५३२००० शीतायामपि भवन्तीति, ततो राशिद्वयस्याप्येकीकरणे
चतुःषष्टिसहस्राधिकानि दशलक्षाणि १०६४००० सरितो भवन्ति। इत्थं च
व्याख्यायमाने कुरुमध्यगाश्चतुरशीतिसहस्राणि सरितो न गृहीताः, तासां
स्थाने ग्राह[१]वत्यादयः षडन्तर्नद्यः प्रत्येकं
चतुर्दशनदीसहस्रसमन्विताश्चतुर्दशषट्कानि चतुरशीतिरिति गणनाक्रमेण
चतुरशीतिनदीसहस्रसंख्यां पूरयित्वा यथोक्ता संख्या समाहिता। परमयमपि
प्रकारो न सम्भवति, यतो ऽन्तर्नद्यो गङ्गादिभ्यो सकाशाद् द्विगुणविस्तारा-
प्रतीयन्त, "पणवीससयं च सलिलाओ" इति वचनात्, ततो द्विगुणो

^१ पञ्चविंशतिशतं च सलिलानि। Origin of this *vacana* untraced

ऽष्टाविंशतिनदीसहस्रलक्षणः प्रत्येकतं, आसां परिवारो न्याय्यः। आह चोमास्वातिवाचकः -

"नद्यो विजयच्छेदिन्यो रोहितावत्कुण्डद्वीपा स्वनामदेवीवासा
अष्टाविंशतिनदीसहस्रानुगाः प्रत्येकं सर्वत्रसमाः पञ्चविंशत्यधिकं योजनशतं
विस्तृता अर्द्धतृतीययोजनावगाहाः ग्राहहृदपङ्कवत्यः"¹

इत्यादि। अतः षण्णामप्येतासामष्टषष्टिसहस्रादिकं लक्षम् एकं सरितः
परिवारः, तथा पञ्चलक्षानि सद्वात्रिंशत्सहस्राणि पुनः सकुरूणां
विजयानामन्तर्नदीरहितानां भवन्ति। एवं राशिद्वयस्य मीलने पूर्णानि
सप्तलक्षाणि सरित एतावत्य एवापरविदेहे देवकुरुसमन्विते, ततः
समस्तमहाविदेहे चतुर्दशलक्षाणि १४००००० सलिलाः। पुनस्त्रीणि लक्षाणि
द्विनवतिसहस्राधिकानि भरतादीनां शेषाणातं, एवं सर्वाङ्के सप्तदशलक्षाणि
द्विनवतिसहस्राधिकानि १७९२००० नद्यो भवन्तीति। उक्तं च सूत्रे -

"चउदसलक्षा छपन्नसहस्रजंबुदीर्घमि।

हुति उ सत्तरसलक्षा बाणवइसहस्स सलिलाओ ॥ १ ॥"²

इति। तथा सिद्धान्तानुसारेण पुनरेवं ज्ञायते, यद्ग्राहवत्यादीनां द्वादशनदीनां
परिवारो न सम्भवति। यत एतद्व्यतिरिक्ता जम्बूद्वीपे या अन्याः सरितः सन्ति,
तासां प्रवाहान्मुखे सर्वासां दशगुणो विस्तारः सुप्रतीत एव। उक्तं च
वाचकमुख्येन -

"सर्वा नद्यः प्रवाहदशगुणा मुखे विस्तारपञ्चाशद्भागवगाहा"³

इति। एतासां तु तथा न, किन्तु प्रवाहमध्ये मुखे चैकरूपः
पञ्चविंशत्यधिकयोजनशतलक्षणः प्रत्येकं विस्तारो नान्यः कश्चिद्विशेषो, न च
परिवारो ऽप्यासां दृश्यते क्षेत्रसमासबृहद्वृत्त्यनुसारेण, अतः प्रतीयते,

¹ जम्बूद्वीपसमास (JDSU, p 17, line 13) with a slightly different reading and with the full sentence नद्यो विजयच्छेदिन्यो रोहितावत्कुण्डद्वीपाः स्वनामदेवीवासाष्टाविंशतिनदीसहस्रानुगाः प्रत्येकं सर्वत्रसमा पञ्चविंशत्यधिकं योजनशतं विस्तृता अर्द्धतृतीययोजनावगाहा ग्राहहृदपङ्कवत्यस्तप्तमत्तोन्मत्तजलाः क्षीरोदासिंहश्रोतान्तर्वाहिण्य ऊर्मिफेनगभीरमालिन्यः।

² Origin of quotation untraced छाया चतुर्दशलक्षा षट्पञ्चासत्सहस्रा जम्बूद्वीपे। भवन्ति तु सप्तदशलक्षा द्विनवतिसहस्रा सलिलाः ॥ १ ॥

³ Source untraced

यद्येतास्वन्या अनेकानि सहस्राणि नद्यः प्रविशेयुस्तदा कथं क्रमेण परतस् परतो गच्छन्तीनां विस्तारविशेषो गङ्गादीनामिव न सम्पद्यतेति? अन्यच्च पूर्वविदेहे भद्रशालवनसमीपवर्तिनोः कच्छमङ्गलावतीविजययोस्तथा मुखवनोपकण्ठस्थयोः पुष्कलावतीवच्छनाम्नोश्च विजययोरन्तर्नदीनामभाव एवास्त्य, अत एतेषु चतुर्ष्वपि प्रत्येकं सामस्थ्येन[अष्टाविंशतिर]¹ अष्टाविंशतिसहस्राणि नद्यः सन्ति । गङ्गासिन्धुसम्बन्धिन्यो नापरा यावती च कच्छविजये भूमिरन्तर्नदीमतां सुकच्छादीनां द्वादशानामप्यन्येषां च तावत्येव नाधिका, अतः कथं तेषु बहुतरा नद्यो ग्राह[ग]वत्याद्यन्तर्नदीसंयोगे ऽपि विशेषभूमेरभावात्सम्भवन्ति? अत्राह - नैतत्संवादकोटीमाटीकते, यतो जम्बूद्वीपप्रज्ञप्तावप्यन्तर्नदीनां प्रत्येकमष्टाविंशतिनदीसहस्रलक्षणः परिवारो भणितस्तथा च तद्वाक्यम् -

"गाहावई महानई पव्ढासमाणी सुकच्छमहाकच्छविजये दुहा विभयमाणी
(२) अट्ठावीसाए सलिला सहस्सेहिं समग्गा दाहिणेणं सीयमहानई
समुप्पेई ।"²

अपरे अनूचानाः पुनरित्थं प्रवदन्ति - यथा अष्टाशीतिग्रहाश्चन्द्रस्यैव परिवारतया प्रसिद्धा अपि सूर्यस्य एत एव परिवारः न पुनरन्यः पृथग् प्रतीयते । उक्तं च समवायाङ्गवृत्तौ - "अष्टाशीतिमहाग्रहा एते यद्यपि चन्द्रस्यैव परिवारो ऽन्यत्र श्रूयते तथापि सूर्यस्यापीन्द्रत्वादेत एव परिवारतया ऽवसेया"³

¹ The word अष्टाविंशतिर is superfluous here This is probably a case of dittography

² जामबूद्वीपप्रज्ञप्ति, सू. ९५, ed Javeri, p 345 ... गाहावई महानई पव्ढा समाणी सुकच्छमहाकच्छविजये दुहा विभयमाणी २ अट्ठावीसाए सलिलासहस्सेहिं समग्गा दाहिणेणं सीय महानई समुप्पेई, ... छाया ग्राहावती महानदी प्रव्यूढा समी सुकच्छमहाकच्छौ विजयौ द्विधा विभजन्ती २ अष्टाविंशत्या सलिलासहस्रैः समग्रा [सहिता दक्षिणेन भागेन - मेरोर्दक्षिणदिशि] दक्षिणेन शीता महानदी संप्राप्नोति,

³ This is found in the टीका of Abhayadeva Sūri on the समवायाङ्गसूत्र, सू. ८८, ed Āgamodaya Samiti Series, Mehesana, 1918, p 93 , अष्टाशीतिर्महाग्रहाः, एते च यद्यपि चन्द्रस्यैव परिवारो ऽन्यत्र श्रूयते तथापि सूर्यस्यापीन्द्रत्वादेत एव परिवारतया ऽवसेया इति ।

इति । तथा गङ्गासिन्धुसम्बन्धिन्य एवाष्टाविंशतिरष्टाविंशतिर्नदीसहस्राणि
अन्तर्नदीनामपि परिवार इति । एवमपरविदेहे ऽपि ज्ञातव्यमिति ॥ २४ ॥

'*caūḍasa*' [etc] - *anya ācāryā evam ācaksate - astātrimśad vijaya-madhyu-vartunyah śītodāyām nīpatanti praviśanti, kim viśistās tāh?* ity āha - *catur-daśabhir nadī-sahasrair gunitā abhyastāh, punah kīdrśyas tāh?* tad yathā *dvātrimśad ruktādyā nadyah, tathā sut grāha[ā]vaty-ādyāh, evam sāmastyena astātrimśat sodaśa-vijayesu santi tataś catur-daśa-sahasrair gunitāh astātrimśat jātāni pañca-laksāni dvātrimśat-sahasrādhikāni 532000 tatheti sūdrśye, yathā śītodāyām evam eveti anenaiva prakārena pañca-laksāni dvātrimśat-sahasrādhikāni 532000 śītāyām api bhavanfīti tato rāśi-dvayasyāpy ekī-karane catuhsasti-sahasrādhikāni daśa-laksāni 1064000 sarito bhavanti uttham ca vyākhyāyamāne kuru-madhyu-gāś catur-aśīti-sahasrāni sarito na grhītāh, tāsām sthāne grāha[ā]vaty-ādāyah sad-untar-nadyah pratyekam caturdaśa-nadī-sahasra-samanvitāś caturdaśa-satkāni catur-aśītir iti ganana-kramena catur-aśīti-nadī-sahasra-samkhyām pūrayitvā yathoktā samkhyā samāhitā param ayam api prakāro na sambhavati, yato 'ntar-nadyo gangādibhyo sakūśūd dvi-guna-vistārāh pratīvante, "pañca-vīsa-sayam ca salilāo"¹ iti vacanāt, tato dvi-guno 'stāvimsāti-nadī-sahasra-laksanah pratyekam, āsām parivāro nyāyyah āha ca[^]umāsvāti-vācakah*

"nadyo vijaya-cchedinyo rohitā-vat-kunda-dvīpā svu-nāmu-devī-vāsāh astāvimsāti-nadī-sahasrānugāh pratyekam sarvatra-samāh pañca-vimsaty-adhikam yojana-śatam

¹ *pañca-vimsāti-śatam ca salilāni*

vistṛtāḥ ardha-trītya-yojanāvagāḥ grāha-hrada-
pankavatyaḥ []"¹

ity ādi atah sannām apy etāsām aṣṭa-saṣṭi-sahasrādikaṃ
lakṣam ekam saritah parivārah, tathā pañca-lakṣāni sa-
dvātrimśat-sahasrāni punah sa-kurūnām vijayānām antar-
nadī-rahitānām bhavanti evam rāśi-dvayasya mīlane pūrṇāni
sapta-lakṣāni sarita etāvatya eva[^]aparavidehe devakuru-
samanvite, tatah samastu-mahāvīdehe caturdaśa-lakṣāni
1400000 salilāḥ punas trīni lakṣāni dvi-navati-sahasrādhikāni
bharatādīnām śeśānām, evam sarvāṅke sapta-daśa-lakṣāni
dvi-navati-sahasrādhikāni 1792000 nadyo bhavanīti uktam
ca sūtre -

"cau-daśa-lakkhā cha-panna-sahasa-jambūdīvaṇmī;
huṃti u sattarasa-lakkhā bhāṇavai-sahassa salilāo.1."²

iti tathā siddhāntānusāreṇa punar evam jñāyate, yad
grāha[ā]vatyādīnām dvādaśa-nadīnām parivāro na
sambhavati yata etad-vyatiriktā jambūdvīpe yā anyāḥ saritah
suntī, tāsām pravāhān mukhe sarvāsām daśa-guṇo vistārah su-
pratīta eva uktam ca vācaka-mukhyena-

"sarvā nadyah pravāha-daśa-guṇā mukhe vistāru-pañcāśud-
bhāgāvagāḥ"

iti etāsām tu tathā na, kintu pravāha-madhye mukhe caika-
rūpah pañca-vimśaty-adhika-yojana-śata-lakṣanah pratyekam

¹ JDSU, p 17, line 13 nadyo vijaya-cchedinyo rohitāvat-kunda-dvīpāḥ
sva-nāma-devī-vāsāstāvīmśati-nadī-sahasrānugāḥ pratyekam sarva-
samāḥ pañca-vimśa-śata-vistṛtāḥ ardha-trītya-yojanāvagāḥ grāha-
hrada-pankavatyaḥ tapta-mattonmatta-jalah kṣīrodā-simha-śrotāntar-
vāhinya ūrmi-phena-gabhīra-mālinyah

² Chāyā catu-daśa-lakṣāḥ sat-pañcāśat-sahasrā jambūdvīpe, bhavanti
tu sapta-daśa-lakṣā dvi-navati-sahasrāḥ salilāḥ 1

vistāro nānyah kaścīd viśeso, na ca parivāro 'py āsām drśyate
 ksetra-samāsa-brhad-vrtty-anusārena, atah prafīyate, yady
 etāsv anyā anekāni sahasrāni nadyah pravīśeyus tadā katham
 kramena paratas parato gacchantīnām vistāra-viśeso
 gaṅgādīnām iva na sampadyuteti? anyuc ca pūrvavidehe
 bhudraśāla-vana-samīpa-vartinoh kaccha-mangalāvātī-
 vijayayos tathā mukha-vanopakantha-sthayoh puskalāvātī-
 vaccha-nāmnoś ca vijayayor antar-nadīnām abhāva evāsty,
 ata etesu catursv apī pratyekam sāmasthyena[astāvīmśatī]
 astāvīmśatī-sahasrāni nadyah santi gaṅgā-sindhu-
 sambandhinyo nāparā yāvatī ca kaccha-vijaye bhūmur antar-
 nadī-matām sukacchādīnām dvādaśānām apy anyesām ca
 tāvaty eva nādhikā, atah katham tesu bahutarā nadyo
 grāha[ā]vaty-ādy-antar-nadī-samyoge 'pi viśeso-bhūmer
 abhāvāt sambhavanti? utrāha - naitat samvāda-kotīm ātikate,
 yato jambūdvīpaprājñaptāv apy antar-nadīnām pratyekam
 astāvīmśatī-nadī-sahasra-laksanah parivāro bhanitah, tathā
 ca tad vākyam -

"gāhāvāī mahā-naī pavūḍhā samāṇī sukaccha-
 mahākaccha-vijaye duhā vibhayamāṇī (2) atthāvīsāe
 salilā-sahassehīṃ samaggā dāhiṇeṇaṃ sīya-mahā-naī
 samuppeī."¹

¹ JDP, sū 95, ed Javeri, p 345 ... gāhāvāī mahā-naī pavūḍhā samāṇī
 sukaccha-mahākaccha-vijaye duhā vibhayamāṇī 2 atthāvīsāe salilā-
 sahassehīṃ samaggā dāhiṇeṇaṃ sīya-mahā-naī samuppeī, .
 Chāyā grāhāvātī mahā-naī pravūḍhā samī sukaccha-mahākacchau
 vijayau dvīdhā vibhavanti 2 astāvīmśatyā salilā-sahasraṇi samagrā
 [sahitā daksinena bhāgena - meror daksina-dīśi] daksinena śītām
 mahā-nadīm samprāpnoti

apare anūcūnāḥ punar ittham pravadanti - yathā aṣṭāśīti-grahāś candrusyaiva parivāratayā prasiddhā api sūryasya eta eva parivārah na punar anyath prthag pratīyate uktam ca samavāyāṅga-vrttau -

*"aṣṭāśīti-mahāgrahā ete yady api candrusyaiva parivāro 'nyatra śrūyate tathāpi sūryasyāpīndratvād eta eva parivāratayā 'vaseyā"*¹

iti tathā gangū-sindhu-sambandhīny evāstāvimsatir astāvimsatir nadī-sahasrāni untar-nadīnām api parivāru iti evam aparavidehe 'pi jñātavyam iti. 24

'*caūdasa*' [etc] Other masters have put it this way there are thirty-eight [main rivers] located inside the [sixteen eastern] provinces that discharge or flow into the Śītodā (Śītā?)² Answering the question how they are qualified [the author] states multiplied or manyfolded with fourteen thousand [tributary] rivers Which are these? Thirty-two rivers, the Raktā, etc³, and the six [intermediate rivers], the Grāhāvātī,

¹ *Tīkā* of Abhayadeva Sūri on the *Samavāyāṅgasūtra*, sū 88, ed Āgamodaya Samiti Series, Mehesana, 1918, p 93 , *aṣṭāśīti mahāgrahāḥ, ete ca yady api candrusyaiva parivāro 'nyatra śrūyate tathāpi sūryasyāpīndratvād eta eva parivāratayā 'vaseyā iti*

² It seems that these other masters locate the Śītodā in Pūrva- or East Videha and the Śītā in Aparā- or West Videha Firstly, the standard description of Videha always starts in the northeast and evolves clockwise Secondly, the Grāhāvātī, etc , belong to northeast Videha Otherwise, the possibility that the Śītā and Śītodā are simply interchanged is conceivable too

³ Viz the Raktā and Raktāvātī, corresponding to the two rivers of the same name flowing in Airāvata in North Videha and, likewise, the Gangā and Sindhu in South Videha

etc.¹ So in all there are thirty-eight [rivers] in the sixteen [eastern (?)] provinces. So, thirty-eight multiplied by fourteen thousand yields five lakhs and thirty-two thousand - 532,000. The word '*tathā* (likewise)' is used to express similarity as in case of the Śītodā. In the same way there are five lakhs and thirty-two thousand [rivers] - 532,000 - in case of the Śītā also. Therefore, when the two numbers are added up, there are ten thousand and sixty-four lakhs of rivers - 1,064,000. When treated in this manner the eighty-four thousand rivers flowing in the Kurus are not included. In stead of these, when we take the six intermediate rivers, viz the Grāhāvātī etc., in account, each possessing fourteen thousand tributaries, then six times fourteen [yields] eighty-four. When counted in this order the number of eighty-four thousand rivers is completed and the number as it was given before is reached. Also this alternative way [of reckoning] is not possible, because the intermediate rivers are deemed to be twice as long as compared to the Gangā etc., since it is said that "the [intermediate] rivers are hundred and twenty-five [*yojanas*]"² So, twice the amount of twenty-eight thousand of rivers each. The [double length of the river] course of these [intermediate rivers] is correct, since Master Umāsvāti says

"The rivers Grāhā[ā]-, Hradā[ā]- and Pankavati³ are separating the provinces [in northeast Videha]"¹ They have

¹ Viz the Grāhāvātī, Hradāvātī, Vegavātī, Taptajalā, Mattajalā and Unmattajalā mentioned in the commentary on the *sū* 11 & 12

² This means that the intermediate rivers have twice the amount of tributaries as the Gangā and Sindhu or Raktā and Raktodā rivers of Mahāvīdeha, viz 28,000 each

³ Or, Grāhāvātī, Hradāvātī and Pankāvātī. See Kurfel, pp 237-238

an island in a basin like the Rohitā² where a goddess with the same name dwells Each of them is accompanied by twenty-eight thousand tributaries They are equally one hundred and twenty-five yojanas broad all over, while they are two and a half yojanas deep ",

etc So, the tributaries of these six [intermediate rivers] number one lakh and sixty-eight thousand [yojanas] There are again five lakhs and thirty-two thousand [of inland rivers] excluding the intermediate rivers of the provinces belonging to the Kuru regions.³ Therefore, when these are multiplied with the number two there are in total as much as seven lakhs of rivers in West Videha, Devakuru included Consequently, there are fourteen lakhs - 1,400,000 - of rivers in the whole of Mahāvīdeha The other [regions], viz Bharata, etc , however, have three lakhs and ninety-two thousand [rivers in total] So, in all there are seventeen lakhs and ninety-two thousand [rivers] In a manual, it is stated that

"In Jambūdvīpa there are fourteen lakhs and fifty-six thousand [rivers, so it is said] however, [in fact] there are seventeen lakhs and ninety-two thousand "

¹ Viz Sukaccha and Mahākaccha, Kacch(ak)āvatī and, Āvarta and Mangalāvarta See Kurfel, p 238

² See supra p 139

³ This cannot be correct The new reckoning starts with the six intermediate rivers Grāhāvatī etc , multiplied with 28,000 tributaries, since they are twice as long as the Gangā The result is 168,000 Then the other thirty-two rivers inside the provinces have to be multiplied with 14,000 This makes 448,000, not 532,000 So, the total number of 616,000 rivers plus the 84,000 of the Kuru regions makes 700,000 in West and in East Videha each So, in total there are 1,400,000 rivers in Mahāvīdeha

However, the Canon learns that the course of the twelve [intermediate] rivers, viz. the Grāhāvātī, etc is not according to the regular pattern¹ since it is well known indeed that the size of all the other rivers in Jambūdīvīpa at the mouth is ten times their size at the source. A prominent Master has said that

"The width of all rivers at the mouth is [the width at] the source multiplied by ten, [while their] depth is one fiftieth of the breath"

These [intermediate rivers in Mahāvīdeha], however, are not like that. On the contrary, they are all uniform [in size] in the middle of their course as well as at their mouth. Their width is fixed at one hundred and twenty-five *yojanas*² without any further distinction. Moreover, their course [with the number of tributaries] is not described in accordance with the *Brhadvṛtti* (Major Commentary) on the *Ksetrasamāsa*³. So [the question] arises that if several thousands of other [tributary] rivers would discharge in them, why then a difference in the width [of those rivers] while they are gradually progressing [towards their

¹ *na sambhavati*

² The intermediate rivers of Mahāvīdeha, viz. the Grāhāvātī, Hradāvātī, Pankavātī, Unmattajalā, Mattajalā and Taptajalā in East Vīdeha and, the Antarvāhinī, Śītāsrotā, Ksīrodā, Ūrmimālīnī, Phenamālīnī and Gambhīramālīnī in West Vīdeha have an equal width of 125 *yojanas* all over, from source to mouth, and they are 2 1/2 *yojanas* deep. See Kirfel, p. 237ff

³ Probably the *Ksetrasamāsa* (also *Brhatksetrasamāsa*) by Jinabhadra is meant, but it is not clear which *Brhadvṛtti* is referred to: the *vṛtti* of Haribhadra Sūri (comp. Sam. 1185), of Siddha Sūri, of Malayagiri, of Vijayasimha, of Devānanda, of Devabhadra or of Ānanda Sūri.

mouths] would not be possible as [in case] of the Gangā, etc On the other hand the two provinces Kaccha and Mangalāvātī situated close to the Bhadrāśāla forest as well as the provinces named Puskalāvātī¹ and Vaccha² located near the forest of the mouth [of the Śītā]³, [all] in Pūrvavideha, have no intermediate rivers⁴ Hence, these four [provinces] have each twenty-eight thousand tributaries in all⁵ And if the land in the province of Kaccha, which is considered to be an inter-river [territory and] not different [from lands] related to the Gangā and the Sindhu [on the one hand, and [the land] of the other twelve [provinces] of Sukaccha, etc [on the other hand] are not much different, why then is it possible that they contain many more [tributary] rivers [as] connected with the intermediate rivers of the Grāhāvātī, etc For, their lands are not different Regarding this I [the author must] admit that this does not solve the problem⁶, because also in the *Jambūdvīpaprājñapti* it is stated that the course the intermediate rivers is characterised by twenty-eight thousand [tributary] rivers This is the quotation concerned

*"The main river Grāhāvātī, equal in width all over, dividing the provinces of Sukaccha and Mahākaccha in two, reaches the main river Śītā in the south fully provided with twenty-eight thousand tributaries"*⁷

¹ = Puskaravātī

² = Vatsa

³ Mukhavana

⁴ = Puskaravātī

⁵ Viz twice the number of 14,000 tributaries of the equivalent rivers of the Gangā and Sindhu inside these four provinces

⁶ Lit 'that this does not make clear the point in question'

⁷ JDP, sū 95

Other scholars teach the following, viz that as concerns [its] surroundings the moon is known to posses eighty-eight planets [and that] in the same way the course of the sun is considered not to be different, viz not to be unlike In the commentary on the *Samavāyāṅga* it is stated

"The great planets are eighty-eight This is said to be the surroundings of the moon elsewhere Likewise these [eighty-eight planets] are to be reckoned in case of the surroundings of the sun because of its mighty character "

In the same manner, the surrounding [tributaries] of the intermediate rivers as compared to the Gangā and Sindhu are also twenty-eight and again twenty-eight [in number] One has to consider the same for West Videha

SŪTRA 25

अत्र सूत्रकारो ऽमुमेवार्थं स्पष्टयन् सकलजम्बूद्वीपनदीनां संख्यामाह -
atra sūtra-kāro 'mum evārtham spastayan sakala-jambūdvīpa-
nadinām samkhyām āha -

Now the author of the manual, settling the matter, sums up all
the rivers of Jambūdvīpa

सीया¹ सीओया² वि³ य⁴, बत्तीस⁵सहस्स⁶पंच⁷लक्खेहि⁸ ।
सव्वे⁹ चउदस¹⁰लक्खा¹¹, छप्पन्न¹²सहस्स¹³ मेलविया¹⁴ ॥ २५ ॥¹⁵
sīyā sīoyā vi ya, battīsa-sahassa-paṇca-lakkhehi;
savve caudasa-lakkhā, chappanna-sahassa melaviyā. 25.

¹ सीआ LD2 सिया Brd2, Bhog2 सीयो Bhog8

² सीयोया Ed3 सीओआ LD2, Bhog13 सीउया Brd1, 2 & 3, Bhog6, 10, 12, 15 & 17 सीयोआ Bhog8

³ वी LD2, Brd2 & 3, Bhog2 & 8

⁴ अ LD2, Bhog8 या Bhog13

⁵ बतिस Brd2 बत्ती(?)सस Bhog2 स omitted in Bhog9 बतीस Bhog10

⁶ सहस Tueb, Bhog4 स is missing in Bhog12 & 15

⁷ पंच Bhog14 & 15

⁸ लक्खेहि Brd2 & 3, Bhog4 & 6 लक्खेहि ५३२००० Tueb, Bhog8(?) लक्खेहि Bhog2, 7 & 17 लक्खेहि Bhog10

⁹ सव्वे Bhog2 सव्व Bhog10

¹⁰ चओदस LD1 चउदस Bhog4 चउदस Bhog10

¹¹ लक्खा Brd3, Bhog2 लक्खा १४५६००० Bhog8

¹² छप्पन्न Ed3 छपन्न Brd2 & 3, Bhog2 & 15 छप्पण Bhog5 छप्पन्न Bhog6 छपण Bhog12

¹³ सहस Bhog4 & 13 सहसा Bhog10

¹⁴ मेलविया LD2, Bhog11 & 13 मलविया १४५६००० Tueb मेलवीया Bhog8 मेलविय Bhog15

¹⁵ This verse is numbered 26 in LD2, Bhog7 & 8, 22 in Bhog6 and 23 in Bhog12

(शीता शीतोदापि च द्वात्रिंशत्सहस्राधिकपञ्चलक्षैः । सर्वाश्चतुर्दशलक्षाणि षट्पञ्चाशत्सहस्राणि मेलिताः ॥ २५ ॥ *śītā śītodāpi ca dvātriṃśat-sahasrādhika-pañca-lakṣaiḥ, sarvāś caturdaśa-lakṣāni ṣaṭ-pañcāśat-sahasrāṇi melitāḥ* 25)

25 The Śītā as well as the Śītodā [flow to the ocean] together with five hundred thirty and two thousand [tributaries] All together, there are fourteen lakhs [and] fifty-six thousand [tributaries]

COMMENTARY

सीया^१इति - शीता नदी पञ्चभिलक्षैर्द्वात्रिंशता सहस्रैर्नदीभिः समं जलधिं व्रजतीति^१ पूर्वतरगाथायाः सम्बन्धो गृह्यते । तथा शीतोदापि पृथगेतावतैव परिवारेणावगन्तव्या, ततः सर्वसंख्यया किं जातमित्याह - सव्वे^२इत्यादि सर्वे नदीवाचिनो ऽङ्का इति गम्यते, यदि वा प्राकृतत्वाल्लिङ्गव्यत्यये सर्वा नद्यः । मेलविया^३इति मेलिता इति णिगन्तोऽपि मूलार्थद्योतकः । यथा रामो राज्यमकारयदकरोदित्यर्थः, ततो मिलिताः समुदिताश्चतुर्दशलक्षानि षट्पञ्चाशत् सहस्राण्यष्टसप्तैर्नदीनां परिवारः, ताश्चेमाः गङ्गाद्या ह्रदसम्भवास्तथा कुण्डप्रभवा गङ्गासिन्धुप्रमाणाः प्रतिविजयं द्वे द्वे इति कृत्वा द्वात्रिंशति विजयेषु चतुःषष्टिः । ग्राह[1]वत्याद्या द्वादश तु परिवारहीना अन्तर्नद्य एवमेता नवतिर्महानद्यो भवन्ति जम्बूद्वीपे । परं पूर्वोक्तात् षट्पञ्चाशत्सहस्राधिकचतुर्दशलक्षलक्षणात् परिवारादेताः समाधिका विज्ञेया न पुनस्तन्मध्ये गणनीयाः । "यतो गङ्गासिन्धुरत्ता रत्तवई"^२ इति गाथया चतुर्दशसहस्रसंख्यः परिवारो मूलनदीव्यतिरिक्त उक्त इत्यादि । आशाम्बरमतानुसारिणो ऽप्येवमेवाहुः, तथा च तदग्रंथः -

^१ In stead of व्रजन्तीति

^२ Origin of quotation untraced

"जम्बूद्वीपनराहिव, सम्ख्या सव्वनइ चउदह य लखा ।

छपन्नं च सहस्सा, नवइ नईओ कहति जिणा ॥ १ ॥"

२५ ॥

sīyā¹iti - sītā-nadī pañcabhir laksair dvātrimsatā sahasrair nadībhiḥ samam jaladhīṃ vrajati pūrvatara-gāthāyāḥ sambandho grhyate tathā sītodāpī prthag etāvataiva parivārenāvagantavyā, tataḥ sarva-samkhyayā kim jātam ity āha - savve²ity ādi sarve nadī vācino 'nkā iti gamyate, yadi vā prākṛtattvāl linga-vyatyaye sarvā nadyah, melaviyā¹iti melitū iti nig-anto 'pi mūlārtha-dyotakaḥ, yathā rāmo rājyam akūrayad akurod ity arthuh, tuto mūlāt saṃuditās catur-daśa-lakṣaṇī sat-pañcāśat sahasrāṇy asta-saptater nadīnām parivārah, tās cemāḥ gangādyā hrada-sambhavās tathā kunda-prabhavā gangā-sindhu-pramāṇāḥ pratīvijayam dve dva itī kṛtvā dvātrimsatī vijayesu catuh-ṣastī, grāha[ā]vaty-ādyā dvādaśa tu parivāra-hīnā antar-nadya evam etā navatī mahā-nadyo bhavanti jambūdvīpe param pūrvoktāt sat-pañcāśat-sahasrādhika-catur-daśa-lakṣa-lakṣaṇāt parivārād etāḥ samadhikā vijñeyā na punas tu madhye ganantiyāḥ, yato "gaṃgā-sīndhu-ratā-ratavā²" itī gāthayā catur-daśa-sahasra-samkhyā parivāro mūla-nadī-vyatirikta ukta ity ādi āśāmbara-matānusārino 'py evam evāhuh, tathā ca tad-granthah -

¹ Origin of quotation untraced Chāyā जम्बूद्वीपनराधिप संख्या सर्वनदी चतुर्दश च लक्षा षट्पचाशत् च सहस्राणि नवति. नद्यः कथयन्ति जिनाः ।

² Origin of quotation untraced

"*jambūddīva-narāhiva, saṃkhā savva-naī caī-daha ya lakhā; chapannaṃ ca sahasā, navai naīo kahaṃti jīnā.*

1."¹

25

'Siyā' [etc] The river Śītā flows to the ocean together with five lakhs and thirty-two thousand tributaries In this manner, the link with the previous verse is made So also, the Śītodā on her part must be considered to have the same amount of tributaries ² Next [the author] explains what follows from the number 'all' 'savve', etc We surmise that 'sarve nadī' is a mistake³ of expression Or else, in case there is a change of gender as it happens in Prākṛit, [it stands for] 'sarvā nadyah' ⁴ The -i- affix in 'melaviyā' overall has the same meaning as in 'melitā' (assembled)', as [for instance] the meaning of [the alternative expression that] Rāma exercised or carried out government ⁵ Hence [when] assembled, viz all together, there

¹ Origin of quotation untraced Chāyā *jambūdvīpa-narādhīpa saṃkhyā sarva-nadī catur-daśu ca luksā sat-pañcāśat ca sahasrāni navatīh nadyah kathayanti jīnāh*

² This is the number of direct tributaries, viz 84,000, increased with the number of indirect tributaries, viz 448,000 that reach the Śītā vs Śītodā via the 64 Gangās, Sindhus, Raktās and Raktodās in the 32 Vijayas of Mahāvīdha

³ Lit a hook or curve

⁴ Normally in Sanskrit as well as in Prākṛit 'nadī (ṇāī)' is a female word So we should read 'sarvā nadyah (savvāo naīo)' in the plural However, in Prākṛit change of gender often occurs

⁵ Reference is made to the *ni(n)* affix (*anta*) in the Sanskrit grammatical terminology This affix forms verbal adjectives of causatives or denominatives on -(p)ayati The Pkt *melaviya* formally derives from

are fourteen lakhs and fifty-six thousand [Now] the tributaries of the seventy-eight rivers¹ Moreover, they, these, [viz] the Gangā, etc have their source in a lake For every other province there are two of the size of the Gangā and Sindhu, etc arising from a basin Knowing this, there are sixty-four in the twelve provinces On the other hand, there are twelve inland rivers like the Grāhāvātī, etc , which have no tributaries Thus, there are ninety main rivers in Jambūdvīpa² On the other hand, these [main rivers] should not be added to the fourteen lakhs and fifty-six thousand tributaries mentioned before since they cannot be not be counted among them, because in the verse "*The Gangā, Sindhu, Raktā and Raktāvātī*³ []" the number of the fourteen thousand tributaries is reckoned separately from the main rivers The followers of the Digambara⁴ sect agree with this Accordmgly, their manual learns

**melāpita* which is a causative verbal adjective of the root *mel* of the 10th verbal class *melāpayati* The same root also forms the causative form *melayati* with as verbal adjective **melita*- So, both forms **melāpita* and **melita* basically have the same meaning See Turner (1966), vol I, entry 10332 and Renou, L (1942), p 152

¹ These are the 64 Gangās, Sindhus, Raktās and Raktodās in the 32 Vijayas in Mahāvideha and the 14 main rivers of Jambūdvīpa including the main Gangā and Sindhu in Bharata, and the main Raktā and Raktodā in Airāvata

² Viz , these *mūla-nadīs* are the above mentioned 78 rivers increased with the 12 inland rivers of Mahāvideha

³ = Raktodā

⁴ Āśāmbara = Digambara

"O, Lord of Jambūdvīpa, the Liberated declare that the number of all rivers is fourteen lakhs and fifty-six thousand rivers and that there are ninety [main] rivers [extra]"

SŪTRA 26

सम्प्रति महानदीनां प्रवहमुखयोर्विस्तारमाह -

samprati mahā-nadinām pravaha-mukhayor vistāram āha -

Now [the author] describes the width of the source and the mouth of the main rivers

छज्जोयणे¹ सकोसे², गङ्गासिंधूण³ वित्थरो⁴ मूले⁵ ।

दस⁶गुणिओ⁷ पज्जते⁸, इयं⁹ दुदु¹⁰गुणणेण¹¹ सेसाणं¹² ॥ २६ ॥¹³

chaj-joyaṇe sa-kose, gaṅgā-siṃdhūṇa vittharo mūle;

dasa-guṇio pajjaṃte, iya du-du-guṇaṇeṇa sesāṇaṃ. 26.

¹ छज्जोयणे LD1, Bhog7, 11, 12, 15 & 16 छज्जोअण LD2 छज्जोयणे Brd1, Bhog10 छज्जोयण Brd3, Bhog5 छज्जोअणे Tueb, Bhog1 छज्जोयणे Bhog2 छज्जोयणे Bhog4 छज्जोयण Bhog6

² सकोसे LD1 & 2 सकोसे १ Tueb सकोसं Bhog6, 11 & 17 छकोसे Bhog10 सकोस Bhog15 सङ्कोसे Bhog12

³ सिन्धु LD1 Bhog1, 8, 10, 14 & 17 सिंधु Brd3 सिंधू Bhog4

⁴ वित्थरो Bhog2 वित्थरो(?) Bhog5 वित्थरो(?) Bhog12

⁵ मुले Brd2 & 3, Bhog2, 4, 12 & 14 मूल Bhog15 & 17

⁶ दस Bhog12 & 13

⁷ गुणीऊ LD1 ओ is missing in LD2 गुणिउ Brd2 & 3, Bhog5, 10 गुणीओ Bhog1, 8, 12 & 16 गुणिय Bhog6 गुणीओ Bhog7 गुणीउ Bhog15 & 17

⁸ पद्यं Bhog2, 4 & 7 पद्यते Bhog6 पज्जे(?)ते Bhog9 पज्जति Bhog10 & 13

⁹ इयं Tueb इय is missing in Bhog5 & 12 इयं Bhog6 इय Bhog7

¹⁰ दुदु LD1 दुगुणादुगुणेहि Bhog5 दुगुणादुगुहि Bhog12 Second दु omitted in Bhog6

¹¹ गुणेण LD1 गुणेण Brd2, Bhog15 गुणेणण Brd3 गुणे Bhog2 गुणेणण Bhog4 & 16 गुणेणण Bhog6 गुणेण Bhog7 गुणेणण Bhog8 गुणेणण Bhog10

¹² सेसाहि Bhog5 सहस्सेहि Bhog12

¹³ This verse is numbered 27 in LD2, 23 in Bhog6 and 24 in Bhog12

(षड्योजनानि सक्रोशानि गङ्गासिन्धोर्विस्त्रो मूले । दशगुणितः पर्यन्त इति द्विद्विगुणनेन शेषाणाम् ॥ २६ ॥ *sad-yojanāni sa-krośāni gangā-sindhvor vistaro mūle, daśa-gunitah paryanta iti dvi-dvi-gunanenu śeśānām* 26)

26 The width of the Gangā and the Sindhu at their source is six *yojanas* and one *krośa* ¹ At the end [their width] is multiplied by ten In the same way [the width] of the other [main] rivers at their source and mouth is obtained] by multiplying repeatedly by two ²

COMMENTARY

छज्जोयणे^१इति - गंगासिन्धोः सादृश्याद्रक्तारक्तावत्योरपि मूले प्रवहे हृदन्निःसार इति यावत्, सक्रोशानि सगव्यूतानि षड्योजनानि विस्त्रः प्रपञ्चः, पर्यन्तं समुद्रादिप्रवेशे दशगुणितो दशगुणः सार्द्धद्वाषष्टियोजनरूपो विस्तारो भवति । तथाभ्यन्तराणां रोहितांशादीनां स्वरूपमाह - इय^२इत्यादि । इत्यनया दिशा शेषाणां द्वाभ्यां द्वाभ्यां गुणनं तेन^३ द्वि द्वि गुणनेन विस्तारः शेषाणामवशिष्टानामनुक्तानामिति यावत् लभ्यत इति शेषः । तद्यथा

¹ Or as Kirfel (p 222) has it $25/4$ *yojanas* One *yojana* equals four *krośas* or four *gavyūtas* See also Kirfel, p 337

² The Gangā and Sindhu are $25/4$ *yojanas* wide at the source The Raktā and Raktodā, being the identical counterparts of both the main rivers of Bharata, have the same width at their source $25/4$ *yojanas* The width at the source of the other main rivers doubles repeatedly towards the centre starting from Bharata and Airāvata The Rohitāmsā, Rohit, Rūpyakūlā and Suvarnakūlā have $25/2$ *yojanas*, the Harikāntā, Harit, Nārī and Narakāntā 25 *yojanas* and, the Śītodā and Śītā 50 *yojanas* The same procedure holds for the mouths

³ LD2 adds द्वि द्वि गुणनं between गुणनं and तेन

रोहितांशारोहितारूप्यकूलामुवर्णकूलानां प्रवहे सार्द्धद्वादश, पर्यतिपञ्चविंशं शतं
 योजनानि विस्तारः । तथा तन्मध्यानां
 हरिकान्ताहरित्सलिलानारीकान्तानरकान्तानां हृदतोरणान्निगमि पञ्चविंशतिर,
 जलधिप्रवेशे तु सार्द्धशतद्वयं योजनानि । पुनः शीताशीतोदयोस्तोरणान्निःसारे
 पञ्चाशत्पर्यति पञ्चशतानि योजनानां प्रपञ्च इति गाथार्थः ॥ २६ ॥

chaj-joyaṇe^iti - *gungā-sindhvoh sādrśyād raktā-raktāvatyor*
api mūle pravahe hradān nihsāra iti yāvat, sa-krośāni sa-
gavyūtāni sad-yojanāni vistarah prapañcah, paryante
sumudrādi-praveśe daśa-gunīto daśa-gunah sārḍha-dvā-saṣṭi-
yojana-rūpo vistāro bhavati tathābhyantarānām
rohitāmsādīnām svarūpam āha - iya^ity ādi. *ity anayā diśā*
śesānām dvābhyām dvābhyām gunanam tena dvi dvi gunanena
vistārah śesānām avasīstānām anuktānām iti yāvat labhyata iti
śesah tad yathā rohitāmsā-rohitā-rūpyakūlā-suvarṇakūlānām
pravahe sārḍha-dvādaśa, paryante pañca-vimśam śatam
yojanāni vistārah tathā tan-madhyānām harikāntā-haritsalilā-
nārikāntā-narukāntānām hradu-toranān nirgame pañca-
vimśatir, jaladhi-praveśe tu sārḍha-śata-dvayam yojanāni
punah śītā-śītodayos toranān nihsāre pañcāśat paryante
pañca-śatāni yojanānām prapañca iti gāthārthah 26

26 'Chaj-joyaṇe' [etc] At the source of the Gangā and the Sindhu, where [their waters] stream out of their [corresponding] lakes, [and] to be precise - since they are similar - of the Raktā and Raktāvatī too, their width [or] breadth is six *yojanas* and one *krośa* [or] one *gavyūta* At the end, when they enter into the ocean, etc¹ their width is

¹ It is not clear what this 'etc' implies since all main rivers of Jambūdvīpa flow into the same Lavanoda ocean

multiplied by ten, [or] is ten times larger, consisting of sixty-two and one half [*yojanas*]¹ Even so [the author] explains the nature of the [rivers] lying in between, the Rohitāṃśā, etc 'īṇa' (thus), etc With this reference [introduced with the word] 'thus' one learns just so much that the width of the remaining [rivers], those left out [or] not yet mentioned [is obtained] by over and over again multiplying by two, by the multiplication with two and once more with two for the remaining This is the full meaning To wit, the breadth of the Rohitāṃśā, Rohitā, Rūpyakūlā and Suvarnakūlā is twelve and a half [*yojanas*], at the end one hundred and twenty-five [*yojanas*] at the source So also is [the width] of the Harikāntā, Haritsalilā, Nārīkāntā and Narakāntā lying in between them twenty-five [*yojanas*] where they come out of the gates of the mountain lakes When they reach the ocean, however, they are two hundred and fifty [*yojanas*] [wide] Moreover, when they flow out of the gates of the mountain lakes, the width of the Śītā and the Śītodā is fifty [and] at the end five hundred [*yojanas*]. This is the meaning of the verse

¹ See Kirfel, p. 222 $125\frac{1}{2}$ or $62\frac{1}{2}$ [*yojanas*]

SŪTRA 27

इदानीं सूत्रकारः स्वयमेव मुग्धावबोधार्थं वर्षधराणामुच्चत्ववर्णावाह -
idānīm sūtra-kārah svayam eva mugdhāvubodhārtham varsa-
dharānām uccatva-varnāv āha -

Now, in order to instruct the ignorant, the author of the manual gives of his own accord the height and colour¹ of the World Mountains

जोयण²सयमुच्चिद्धा³उच्चिट्ठा³, कणय⁴मया⁵ सिंहरी⁶चुल्लहिमवता⁷ ।
रुप्पि⁸महाहिमवता², दुसउच्चा³ रुप्प⁴कणय⁵मया ॥ २७ ॥⁶

¹ So all descriptions of the different mountains as 'golden', 'made of beryl', etc do not necessarily have to be taken literally, but can be interpreted as a descriptions of their outward appearance, viz their colour

² जोअण LD2

³ उच्चिद्धा Ed1, LD2, Bhog4 & 12 उच्चिद्धा LD1, Brd2, Tueb, Bhog2 उच्चिट्ठा Ed2 & 3, Brd1, Bhog1 उच्चिद्धा Brd3, Bhog13, 14, 16 & 17 उच्चिद्धा Bhog5 & 15 उच्चि(?)ट्ठा(?) Bhog6, 7, 8, 10 & 11 उच्चिद्धा and उच्चिट्ठा are both possible उच्चिद्ध < उच्चिद्ध (tossed upwards, high, elevated) is attested in Skt There is no problem regarding derivation -द्ध- > -च्च-, and no problem regarding meaning Indeed, उच्चिट्ठ < उद् + स्था, *उद् + तिष्ठ > *उद् + चिट्ठ is attested in Pkt as from उत् + स्था (in the sense of Hd खड़ा होना) but is not attested as an adjective in Skt However, चिट्ठ (= अत्यन्त, 'very great') is attested in Pkt

⁴ य omitted in Bhog6 कणग Bhog7, 10, 13 & 16

⁵ ममया LD1

⁶ सिंहरी LD1, Brd1, Bhog10 सिंहरी Bhog6 सिंहर Bhog8 सीहरी Bhog13 & 14 सिंहरी Bhog17

⁷ चुल्लसिहरीहिमवता Bhog4 चुल्ल LD1, Bhog10 & 15 चुल्ल Bhog2 चुल्ल Bhog6 चुल्ल Bhog13 हेमवतेय Bhog6 हिमवता Bhog7, 10 & 16

*joṇaṇa-sayam uvviddhā/uccitthā, kaṇaya-mayā sihari-
cullahimavamtā;
ruppi-mahāhimavamtā, du-saūccā ruppa-kaṇaya-mayā. 27.*

(योजनशतमुच्छ्रितौ कनकमयौ शिखरिक्षुल्लहिमवन्तौ । रुक्मिमहाहिमवन्तौ
द्विशतौचौ रूप्यकनकमयौ ॥ २७ ॥ *yojana-śatam udviddhau/
ucchritau kanaka-mayau śikhari-ksullahimavantau, rukmi-
mahāhimavantau dvi-śatocau rūpya-kanaka-mayau. 27*)

27 Śikharin and Ksullahimavanta are one hundred *yojanas* high and are made of gold Rukmin and Mahāhimavanta are two hundred [*yojanas*] high and are made of silver⁷ and gold

¹ रूपि Ed1 & 3, Bhog16, 13 & 17 रूपी LD2, Bhog8 रूपि Brd2, Bhog12 रुपि Brd3, Bhog2 & 5 रूपी Bhog4 & 6 रूपी Bhog7 रुपी Bhog10

² महाहिमवन्ते Bhog8 महाहिमवन्ते LD2, Brd1, 2 & 3, Bhog7, 16 & 17 महाहिमवन्त Tueb महाहिमवन्ता Bhog2 महाहिमवन्ते Bhog6 महाहिमवन्ता Bhog10 महाहिमवन्तो Bhog11

³ सओच्चा LD1, Bhog4 & 13 सुच्चा(?) LD2 सयउच्चा Bhog1 & 14 सउच्चा Bhog2, 10 & 15(?) सुउच्चा(?) Bhog8 स्सउच्चा Bhog12

⁴ रूप्य Ed3, LD2, Brd2, Bhog6 & 8 रुप Bhog2 & 17 प omitted in Bhog7 & 16

⁵ कणयं Brd2 कणग Bhog6, 7, 16 & 17

⁶ This verse is numbered 28 in LD2, Bhog7, 8 & 16, 24 in Bhog6 and 25 in Bhog12 Bhog2 introduces the verse with दारं १०, Bhog5 with डारं १०, Bhog12 with द्वा १०

⁷ *rūpya* = *raupya* The *Trailokyadīpikā* describes Rukmin and Mahāhimavanta as consisting of *arjuna* and *rajata* respectively, both meaning silver See Kirfel, p 215

COMMENTARY

जोयण[॥]इति - शिखरी पर्यंतवर्ती वर्षधरः । कुल्ल[॥]इति क्षुल्लो महाहिमवतापेक्षया लघुः हिमवान् क्षुल्लहिमवान् एतौ योजनशतमुद्विद्धावुच्छ्रितौ, कीदृशावित्याह - कनकं स्वर्णं तन्मयौ तद्वर्णावित्यर्थः, तथा रुप्पि[॥]इत्यादि, रुक्मिमहाहिमवन्तौ द्वे शते योजनानामिति गम्यते । उच्चावुच्छ्रितौ द्विशतोच्चौ तथा रूप्यकनकमयौ क्रमेण, तथाहि - रुक्मी रूप्यमयः । महाहिमवांस्तु हिरण्यमय इति ॥ २७ ॥

joyaṇe^{iti} - śikhārī paryanta-vartī varṣa-dharaś, culla^{iti} ksullo mahāhaimavatāpeksayā laghuḥ himavān ksullahimavān, etau yojana-śatam udviddhāv ucchritau, kīdrśāv ity āha - kanakam svarṇam tan-mayau tad-varṇāv ity arthah. tathā ruppi^{iti} ādi, rukmi-mahāhaimavantau dve śate yojanānām iti gamyate, uccāv ucchritau dvi-śatoccau tathā rūpya-kanaka-mayau kramena. tathā hi. rukmī rūpya-mayah, mahāhaimavāms tu hiranya-maya iti 27

27 'joyaṇa' [etc] The meaning is as follows Śikhariṇ is a World Mountain range situated at the [northern] end [The word] 'culla' means small The [Small or] Ksullahimavat is a Himavat that is 'small' with regard to the [Great or] Mahāhaimavata Both are one hundred *yojanas* high [or] elevated [The author] explains how they are [characterized], golden, made thereof, viz having the colour of that. Even so 'ruppi', etc Now it is stated that Rukmiṇ and Mahāhaimavanta [measure] two hundred *yojanas* They are two hundred [*yojanas*] high or elevated and both are made of silver and gold successively For, Rukmiṇ is made of silver, while Mahāhaimavat is made of gold

SŪTRA 28¹

सव्वे² वि पव्वय³वरा⁴, समय⁵खित्तिमि⁶ मंदर⁷विह्वणा⁸ ।
घरणि⁹तले¹⁰ अवगाढा¹¹, उस्सेह¹चउत्थ²भायमिति³ ॥⁴

¹ Prabhānanda Sūri gives the verse that actually represents sū 28 at the end of his comment on sū 27 इह यद्यप्यवगाहो नोक्त सूत्रकरेण, तथाप्युच्छ्रयस्य चतुर्थांशमानो ऽवगम्यः । उक्तं च -

"सव्वेवि पव्वयवरा, समयखित्तिमि मंदरविह्वणा ।

घरणितले अवगाढा,उस्सेह चउत्थयं भायं ॥ १ ॥"

iha yady apy avagāho noktuh sūtra-kārena, tathāpy ucchrayasya caturthāṃśa-māno 'vagamyah uktam ca -

"savvevi pavvaya-varā, samaya-khittammi maṇḍara-vihūṇā;

dhara-ṭitale avagāḍhā, usseha-cautthayam bhāyaṃ.1."

iti "Here, although the author does not mention the depth [of the World Mountains], it must be considered to be one fourth of the size of their height It is said "

² सवे Bhog2 & 10

³ वियपव्वय LD2 पवय Bhog2 पव(?)य Bhog1 & 8 पवण Bhog5 पव्वय Bhog17

⁴ व is missing in Ed3, Brd1, Bhog4, 11, 12 & 17 भरा Bhog7 & 16

⁵ य omitted in Bhog9

⁶ खित्तिम्मि Ed2 खित्तिमि Brd2 & 3 खित्तिमी Bhog1, 4 & 13 खित्तिमि Bhog7 & 17 खित्तिमि Bhog15

⁷ मणिदरं Bhog4 मदइ Bhog12 हिर(?) Bhog14

⁸ There seems to be some confusion between ह and दू वीह्वणा Ed2 & 3, LD1 विदू(?)णा Bhog1, 8, 9, 11, 12, 13, 14 & 15 वीदू(?)ण Bhog2 विदुणा Bhog4 विदूणी Bhog5 विदुणा Bhog10 विदूणा Bhog7

⁹ घरणी Ed3, LD1 & 2, Bhog1, 4, 7, 12, 16 & 17 घरणा Brd2 & 3

¹⁰ तलम् Ed3 यले LD1, Brd1, 2 & 3, Bhog2, 9, 11, 15 & 17 ताले Tueb त omitted in Bhog8

¹¹ उवगाढा Ed2 & 3 Initial अ omitted or elided in LD1, Brd2 & 3, Tueb, Bhog7, 14, 15 & 16 यवगाढा Brd1, Bhog9, 11 & 17 सुवगाढा Bhog4

*savve vi pavvaya-varā, samaṇa-khittammi maṇḍara-vihūṇā⁵;
dharaṇī-tale avagūdhā, usseha-caṭṭha-bhāṇam itī. 28.*

(सर्वे ऽपि पर्वतवराः समयक्षेत्रे मन्दरविहीनाः । धरणीतले ऽवगाढा
उत्सेधचतुर्थभागे ॥ *sarve 'pi parvatu-varāḥ samaya-kṣetre
mandara-vihīnāḥ; dharaṇī-tale 'vagūdhā utsedha-caturtha-
bhāṇam itī 28*)

28. All main mountains in the temporal world⁶ except Mandara
are immersed under the surface of the earth one-fourth part
of their height

¹ उसेह Brd2 & 3, Bhog2 & 10 ओच्छेय(?) Bhog4

² There seems to be confusion here between त्य and च्छ चओच्छ(?) LD1
चउत्थय LD2 चउच्छ(?) Brd1, Bhog1, 2, 7, 9, 10, 11, 16 & 17 चउत्थय
Tueb चओथो(?) Bhog4 वउत्थय Bhog5 चउच्छय Bhog8 त्य(?)यल(?)
Bhog12

³ There are two possibilities here, both of them metrically correct 1) -
भायमिति (Chāya -भागमिति) in LD1 & 2, Brd1, 2 & 3, Tueb, Bhog1, 8 &
9, and 2) -भायमि (Chāya -भागे) in Ed2 & 3, Bhog13 & 14 Other forms
भायमी Bhog7 & 16, भायमि Bhog10, भायमिति Bhog11, भाय Bhog12,
भागमिति Bhog15, भायमिति Bhog17

⁴ This verse is numbered 29 in Ed2 & 3, LD2, Bhog2, 7, 8 & 16. It is
numbered 27 in Bhog12. It is missing in Ed1 and Bhog6 It is
introduced with उक्तर(?) in LD1, with उक्तं च in LD2, Brd1, 2 & 3, Tueb,
Bhog9, 10, 11, 15 & 17, with वक्तं च Bhog8, with उक्तं in Bhog13 and
with उक्तं च. in Bhog14 The Āryā metre is defective in the fourth *gana*
This defect can be remedied by the reading -वित्तमि in stead of -वित्तमि
but only Bhog7 and 17 adopt this version

⁵ For *vihūṇa* = *vihīna* See Pischel §120

⁶ Viz the human world समयक्षेत्र = कालोपलक्षित भूमि = मनुष्यलोक or
मनुष्यक्षेत्र

SŪTRA 29

चत्तारि¹ जोयण²सए³, उव्विद्धो/उच्चिट्ठो⁴ निसढ⁵ नीलवतो⁶ य⁷ ।

निसढो⁸ तवणिज्ज⁹मओ¹⁰, वेरुलिओ¹¹ नीलवत्ता¹²गिरी¹³ ॥ २८ ॥

cattāri joyaṇa-sae, uvviddho/uccittṭho nisaḍha nīlavanto ya;
nisaḍho tavaṇijjamao, verulio nīlavanta-girī. 29.

(चत्वारि योजनशतान्युच्छितो निषधो नीलवांश्च । निषधस्तपनीयमयो
वैडूर्यको नीलवान् गिरिः ॥ २८ ॥ *catvāri yojana-śatāny*

¹ चत्तारि Brd2 चत्तारी Bhog1 & 12 चातारि Bhog2 चत्तारिय Bhog14

² जोअण LD2, Tueb, Bhog4 & 8

³ सये Bhog6 & 13 सया Bhog12 सय Bhog14

⁴ There is again confusion here, cf verse 27 उव्विद्धो Ed1, LD2, Tueb, Bhog2, 4 & 17 उव्विद्धा Bhog12 ओव्विद्धो LD1 उव्विद्धा Brd2 उव्विद्धो(?) Bhog8 & 10 उच्चिट्ठो Ed2 & 3, Brd1, Bhog1, Bhog7(?), 9(?) & 11(?) उच्चि(?)द्धो Bhog6, 13, 14, 15 & 16 उच्चिद्धा Brd3 उच्चिद्धा Bhog5

⁵ नीसढ Bhog2 निसह Bhog5

⁶ नीलवतो Brd2, Bhog10 & 12 नीलवत्ता Bhog5 नीलवतेसु Bhog7 नीलवतेसु Bhog16

⁷ अ Ed2, LD1 य or अ omitted in Bhog7, 12 & 16

⁸ नीसढो Bhog2 निसड्ढो(?) Bhog12 निसड्ढो Bhog16

⁹ तवणिज्ज LD1 & 2, Brd1, 2 & 3, Bhog4, 6, 10, 14 & 15 तवणीज्ज Bhog1 तवणिज्ज Bhog2, 12 & 16 तवणिज्ज Bhog8 तवणीज्ज Bhog17

¹⁰ मउ Brd2 & 3, Bhog6, 8, 15 & 17

¹¹ वेरुलिओ Brd2 वेरुलिउ Brd3, Bhog17 वेरुलीओ Bhog1, 4, 7 & 11 वेरुलिउ Bhog6 विरुलीओ Bhog8 विरुलिउ Bhog15

¹² नीलवतो Ed3, Bhog10 नी omitted in LD1 नीलवत्ता LD2 नीलवत्ता(?) Bhog6 नीलवत्ता Bhog15 नीलवतो य of the first half of the verse repeated and गिरी omitted

¹³ गिरी Ed2, LD2, Bhog2, 8, 9, 12, 13 & 17 गीरि Bhog4 & 15 गीरी Bhog7 गिरि Bhog14

udviddho/ucchito nisadho nīlavāṃś ca, nisadhas tapanīya-mayo vaidūrya(ak)ṣo nīlavān giriḥ. 29)

29 Nisadha and Nīlavat are four hundred *yojanas* high
Nisadha is made of purified gold, Mount Nīlavat is made of
beryl

COMMENTARY

चत्तारि^१इति - निषधश्चत्वारि योजनशतानि उद्विद्ध उच्चो, न केवलमयं,
नीलवांश्च तावदेवोच्चः। चः समुच्चये। तथा निषधस्तपनीयमयो
जात्यस्वर्णनिर्माणो रक्तवर्ण इत्यर्थः। माल्य(नील)वान् गिरिस्तु वैडूर्यमयो
नीलवर्ण इति ॥ २९ ॥

*cattāri¹iti - nisadhas catvāri yojana-śatāni udviddha ucco, na
kevalam ayam, nīlavāṃś ca tāvad evocchah caḥ samuccaye
tathā nisadhas tapanīya-mayo jātya-svarna-nirmāṇo rakta-
varna ity arthah mālya(nīla)vān giris tu vaidūrya-mayo nīla-
varna iti 29*

29 '*cattāri*' [etc] The meaning is as follows Nisadha is four
hundred *yojanas* high [or] elevated Moreover, not alone this
[one since also] Nīlavat is of the same height. [The particle]
'ca (and)' [is used] in conjunctive [sense]. Nisadha is made of
purified gold¹, [viz] made of the finest gold, [and] has a red

¹ Viz , gold purified with fire

colour Mount Mālyavat (Nīlavat ?)¹ however, is made of beryl [and] has a blue colour

¹ The confusion of the mountain range of Nīlavat with Mount Mālyavat is inexplicable here. For Nisadha and Nīlavat, see Kirfel, pp. 215 & 217.

SŪTRA 30¹

संप्रति स्वाभिधानप्रकाशनपुरस्सरं सूत्रकारो ऽर्थकरणोपसंहारमाह -
saṃprati svābhidhāna-prakāśana-puraḥsaram sūtra-kāro
'rtha-karaṇopasamhāram āha -

Now the author of the manual states the epilogue, [again] referring to the contents [and] at the same time revealing his name:

खण्डाई²गाहाहि³, दसहि⁴ दारेहि⁵ जम्बुदीवस्स⁶ ।
संघयणी⁷ सम्मत्ता⁸, रइया¹ हरिभइ²सूरीहि³ ॥ ३० ॥⁴

¹ This is verse 29 in Ed1 and verse 31 in LD2

² खण्डाई Ed3, Bhog1, 8, 16 & 17 खण्डाई LD2, Brd2 & 3, Tueb, Bhog7, 10, 14 & 15

³ गाहाए Ed1, LD2, Bhog2, 5, 10, 12, 13 & 14 गाहाई LD1, Brd3, Bhog7, 15, 16 & 17 गाहाई Brd1 गाहाई Brd2, Bhog9 & 11 गाहाप(?) Tueb गाहाई Bhog1 गाहा Bhog6

⁴ दसहि LD1, Brd2 & 3, Bhog2 & 17 दसेहि Bhog7 & 15 दशहि Bhog13 दसए Bhog14

⁵ All sources except Bhog2, 4, 11 & 17 have the ending -हि here (See next note) दारिहि Brd2 द्वारेहि Tueb दोरेहि Bhog14

⁶ जम्बुदीवस्स Ed1 & 2, LD1 & 2, Brd1, Bhog1, 6, 8, 13 & 17 जम्बुदीवस्स Ed3, Bhog7 & 16 जम्बुदीवस Brd2 & 3 जम्बुदिवस Bhog2 जम्बुदीवस्स Bhog4, 9, 12 & 15 जम्बुदीवस्स Bhog10 Only Tueb, Bhog5, 11 & 14 read जम्बुदीवस्स The first half of the verse can only be metrically correct if we read -हि जम्बु- in which case we have the regular metrical sequence ~ - ~ in the sixth *gana*

⁷ संगहणी Tueb, Bhog5, 6 & 12 य omitted in Bhog2 संघयणि Bhog15.

⁸ The regular form समत्ता is found in LD1, Brd3, Bhog2, 4, 5, 7, 8, 9, 12, 13, 14, 15, 16 & 17 समता Brd2, Bhog10 ता, रइया हरि omitted in Bhog6 Brd2 & 3 समता

***khaṇḍāi-gāhāṇi, dasaṇi dārehi jaṃbūdīvassa;
saṃghaṇāṇi sammattā, raṇyā haribhadda-sūriṇi. 30.***

(खण्डादिगाथाभिर्दशभिर्द्वारैर्जम्बूद्वीपस्य । संग्रहणी समाप्ता रचिता
हरिभद्रसूरिभिः ॥ ३० ॥ *khaṇḍādi-gāthābhīr daśabhīr dvārair
jaṃbūdīvāsyā, saṃgrahāṇī samāptā racitā haribhadra-
sūribhiḥ. 30*)

30 The *Samgrahanī* (Summary) of Jambūdvīpa composed by
Haribhadra Sūri on the ten topics by means of the verses on
the continents, etc is [now] completed

COMMENTARY

खंडाई^१इति^२ - जम्बूद्वीपस्याद्यद्वीपक्षेत्ररूपस्य^३ संग्रहणिः समाप्ता,
इष्टार्थकथनेन पूर्णा, कैः? इत्याह - दशभिर् दशसंख्यावच्छिन्नैर्
द्वारैरुक्तस्वरूपैः। किंविशिष्टैः? खंडाई^४इति^५ खण्डादीनामुद्देशका गाथा
खण्डा^६दिगाथा, तथा तथोक्तया, "दीर्घह्रस्वौ मिथो वृत्तौ" इति दीर्घत्वं 'ई',

^१ रईया LD1, Bhog12, 13, 14 & 17 रईआ LD2 रइआ Bhog8 & 10

^२ हरीभद् LD1 हरिभद् Bhog2 & 6 हरिभद्र Bhog13

^३ सूरिहि Ed1, Brd3, Bhog7, 10, 13, 16 & 17 सुरिहि Brd2 सुरिहि Bhog2
सूरेहि Bhog12 सूरीहि is the only metrically correct form with lengthening
metri causa of ई in the ending -ईहि

^४ This verse is numbered 29 in Ed1, 31 in LD2, Bhog7, 8 & 16, 26 in
Bhog6 and 28 in Bhog12 The final clause रइया हरिभद्रसूरीहि ॥ ३० ॥ is
missing in Bhog15

^५ Ed1 खण्डाइति

^६ LD2 जम्बूद्वीपक्षेत्ररूपस्य

^७ LD2 खण्डाइति

^८ In stead of खंदा

खंडा जोयणवासा^१इत्यनया सूत्रादिकथितया गाथया उपलिखितैरिति, कैः? कृतेयं? इत्याह - श्री हरिभद्रसूरिभिः रचिता सूत्रतया निबद्धेति भद्रम् ॥ ३० ॥

khaṇḍāī^१iti jambūdvīpasya dyā-dvīpa-ksetra-rūpasya samgrahanīh samāptā, istārtha-kathanena pūrnā kaih? ity āha - daśabhir daśa-samkhyāvacchinnaṁ dvārair ukta-svarūpaḥ, kim viśistaiḥ? *khaṇḍāī*^१iti khaṇḍādīnām uddeśakā gāthā khaṇḍādi-gāthā, tayā tuthoktayā, "dīrgha-hrasvau mutho vrttau" iti dīrgatvam 'ī', *khaṇḍā joṇaṇa-vāsā*^१ity anayā sūtrādi-kathitayā gāthayā upalikhitair iti kaih? krteyam? ity āha - śrī haribhadra-sūribhiḥ racitā sūtratayā nibaddheti bhadrām 30

30 '*khaṇḍāī*' [etc] The 'Summary of Jambūdvīpa', the region of the first world island¹, is finished, viz is completed with the exposition intended With what? [The author] explains with the ten - viz restricted to the number of ten - topics, their nature described [These ten topics are described] by what specifically? '*khaṇḍāī*' [etc] A verse explaining the continents, etc is a verse *on* the continents etc [So, these ten topics] are explained by this [verse] as such [Note that] the 'ī' is long according to the rule that [in Prākṛit] long and short [vowels] can be interchanged² [These ten topics] are described in verse [2, viz] "The sectors, the *yojanas* and the continents

¹ Viz the most central world island of the other countless concentrically expanding world islands of Jambūdvīpa

² In Prākṛit vowels are lengthened or shortened mostly for metrical reasons, as is the case here with the 'ī' in *khaṇḍāī* The regular neuter plural ending is -āi(ṁ)

[etc]", expressed as an aphorism, etc As to the question who has written this ['Summary', the author] answers it is composed or written by the venerable Haribhadra Sūri in the *sūtra* style, and happily so¹

¹ The use of the expression '*iti bhadram*', 'blessed, auspicious' etc , refers to author, Haribhadra Sūri himself

Appendices

APPENDIX

Appendix 1 The circumference of Jambūdāvīpa, with root extraction drawn from of 10^{10}

Table 1

		3	1	6	2	2	7
		s	v	s	v	s	v
		1	0	0	0	0	0
A	$3^2=$	-	9	(-		
	$3 \times 2=$	6	)	1	0	(	$1=10/6$
	$6 \times 1=$	-	6				
			4	0			
B	$1^2=$	-	1				
	$31 \times 2=$	6	2	)	3	9	0 (6 =390/62
			3	7	2		
			1	8	0		
C	$6^2=$		3	6	(-	
	$316 \times 2=$	6	3	2	)	1	4 4 0 (2 =1440/632
			1	2	6	4	
			1	7	6	0	
D	$2^2=$				4	(-
	$3162 \times 2=$	6	3	2	4	)	1 7 5 6 0 (2 =17560/6324
			1	2	6	4	8
			4	9	1	2	0
E	$2^2=$					4	(-
	$31622 \times 2=$	6	3	2	4	4	) 4 9 1 9 6 0 (7 *
			4	4	2	7	0 8
			4	8	4	5	2 0
F	$7^2=$					4	9 (-
	$316227 \times 2=$	6	3	2	4	5	4) 4 8 4 4 7 1

$s = samu$, even

$v = visama$, oneven

* = 491960/63244

Table 2

		4 8 4 4 7 1	yoj	
G	316227x2= 6 3 2 4 5 4) =	1 9 3 7 8 8 4	<i>gav</i>	(3
	632454x3	1 8 9 7 3 6 2	<i>gav</i>	
		4 0 5 2 2	<i>gav</i>	
H	316227x2= 6 3 2 4 5 4) =	8 1 0 4 4 0 0 0	<i>dhan</i>	(128
	632454x128	8 0 9 5 4 1 1 2	<i>dhan</i>	
		8 9 8 8 8	<i>dhan</i>	
I	316227x2= 6 3 2 4 5 4) =	8 6 2 9 2 4 8	<i>ang</i>	(13
	632454x13	8 2 2 1 9 0 2	<i>ang</i>	
		4 0 7 3 4 6	<i>ang</i>	
	316227x2= 6 3 2 4 5 4) =	8 1 4 6 9 2	$\frac{1}{2}$ <i>ang</i>	(1
	632454x1	6 3 2 4 5 4		
	remainder =	1 8 2 2 3 8		

yoj = *yojana*

gav = *gavyūta*

dhan = *dhanus*

ang = *anula*

Appendix 2: Materials for the study of the Jaina Haribhadras

Below the relevant information on the Jaina Haribhadras (Sūris) as found in the *JRK* is listed. The list refers to the pages in the *JRK*. It also gives the main name (Haribhadra or Haribhadra Sūri), eventually his epithet, his place in the succession of predecessors and successors, and of teachers and pupils, works and commentaries. Finally, yet importantly, it furnishes dates and places if found. Undated and anonymous commentaries are not mentioned.

<i>JRK p</i>	<i>author</i>	<i>epithet</i>	<i>relationships</i>	<i>works</i>	<i>dates & places</i>
2	Haribhadrasūri			<i>Tīkā</i> on the <i>Āṅgavidyā</i> of Śāntasūri (astrology)	
9	Haribhadrasūri	Bhāvaviraha	pupil of Jinabhadra	<i>Tīkā</i> on the <i>Anuyogadvārasūtra</i>	
9	Haribhadra	Śvetabhikṣu		<i>Anekāntajayapāṭālikā</i> + <i>Svopajñā</i> (Skt.) with <i>Vṛtti</i> - <i>Tippaṇa</i> of Mamicandra, pupil of Devasūri with a <i>Tīkā</i> of Yajñadevamuni	
9	Haribhadra		pupil of Jinabhadra	<i>Anekāntajayapāṭālikāpraveśa</i> (Skt.)	
14	Haribhadra	Mahattarā- [yākinī]putra	mentioned in the <i>Amamasvāmicaritra</i> of Muniratnasūri		comp Sam 1252

18	Haribhadra				<i>Astakaprakarana</i> with <i>Tikā</i> of Jineśvarasūri	comp Sam 1080
20	Haribhadrāsūri				<i>Akumsāstaka</i> (= part of the <i>Astakaprakarana</i>)	
21	Haribhadra			pupil of Jinadeva of the Brhad Gaccha	<i>Vṛtti</i> on the <i>Āgamanika astuvicārāsūraprakarana</i> (= <i>Sadaśīlī</i>) of Jinavallabhagani of the Kharatara Gaccha	comp Sam 1172 at Ahmīvad
35-37	Haribhadra	Mahattarā- yākinīputra		pupil of Jinadatta pupil of Jinabhata	<i>Niryukti Tikā</i> (= Śisyahitā = <i>Brhad rti</i>) on the <i>Avasyakasūtra</i> (= <i>Sadā asyakasūtra</i>) with a <i>Avacūmi</i> of Jñānasāgara with a <i>Avacūmi</i> of Dhīrasundara	comp Sam 1440 comp Sam 1500
47	Haribhadrāsūri			successor of Abhayadevasūri		
48, 159	Haribhadra	Mahattarā yākinīputra			<i>Upadeśapada</i> (Pkt. = <i>Haribhadrāsūrikathā</i>) with a <i>Tikā</i> of Vardhamānasūri with a <i>Vākhyā</i> of Mumucandra and Rāmacandragani	comp Sam 1055 comp Sam 1174
53	Haribhadrāsūri				<i>Upadnānapañcāśaka</i> (= part of the	

					<i>Pañcāśakasūtra</i>	
72-73	Haribhadra		pupil of Jinadeva		<i>Tīkā</i> on the (<i>Bṛhai</i> or <i>Prācīna</i> -) <i>Karmavivṛkā</i> of Gargasi <i>Tīkā</i> on the (<i>Bṛhai</i> or <i>Prācīna</i> -) <i>Karmastava</i> of Jinavallabha	before Sam 1288
94	Haribhadra	Bhavaviraha	alluded to in the <i>Kuśalayamālākaṭhā</i> of Dāksinyacinharīn			comp Sam 835
98	Haribhadra				<i>Vṛtti</i> on the <i>BKSJ</i>	comp Sam 1185
119	Haribhadrasūri		pupil of Candrasūri of the Bṛhad Gaccha		<i>Candraprabhacaritra</i> (Pkt)	comp during the reign of King Kumārāpāla of Gujara ¹
124	Haribhadra				<i>Caityuprabhristoitra</i> (Pkt)	
125, 337	Haribhadra				<i>Lalitavisturā</i> (<i>Vṛtti</i>) ¹ on the <i>Caityavandanaśāstra</i> with <i>Pañjikā</i> of Muncandra	
127	Haribhadra				<i>Caityavandanāvūdhupañcāśaka</i> (= par of the <i>Pañcāśakasūtra</i>)	

¹ Composed for Siddharsi

130	Haribhadra				<i>Tikā</i> (Pkt.) on the <i>Jambūdvīpapravāṇīpī</i>	
131, 336	Haribhadrāsūn				<i>Jambūdvīpasaṃgrahānī</i> (Pkt., 30 gāthās, = <i>Laghusaṃgrahānī</i>) with <i>Vṛtti</i> of Prabhānanda	comp Sam 1390
144	Haribhadra	Mahattarā- yākṣiṇputra			<i>Laghu-</i> or <i>Pradeśa-Vṛtti</i> on the <i>Jivābhigamaśīlā</i>	
147	Haribhadra				<i>Jñānadarśana-cātrasaṃvāda</i> (Skt.)	
148	Haribhadra				<i>Jñānapañcaka-vivaraṇa</i> ¹	
149	Haribhadrāsūn				<i>Jñānādīpīyaparakaraṇa</i> (Pkt.)	
152	Haribhadra				<i>Tatvaprakāśaka</i> = <i>Sambodhataitva</i>	
153	Haribhadra				<i>Tatvabodha</i> (= <i>Niyatīrīhikakalpītakumatatirāsa</i>)	
159	Haribhadra				<i>Saddarśanasamuccaya</i> with the com <i>Tarkarāhasya-dīpikā</i> of Cūṇaratna	
159	Haribhadra or Haribhatta (?)				<i>Tajikāśāra</i> (astrology)	lived Śaka 1445 ¹

¹ Quoted in the *Gāthāśarasī* of Samayasundara

166	Haribhadra				<i>Darśanasūddhi</i>	
167	Haribhadra				<i>Darśanasaptatīkā</i> (= <i>Samvaktarvasaptati</i>) with <i>Tīkā</i> of Śivamandanagani	
169- 170	Haribhadra	Yākiniputra			<i>Tīkā</i> on the <i>Daśavaikāntikasūtra</i> ascribed to Sayyambhavasvāmīn	
175	Haribhadrāsūn				<i>Dikṣāvidhānapañcāśaka</i> (= part of the <i>Pañcāśakasūtra</i>)	
185	Haribhadra				<i>Dvijavadanacāpanīkā</i> (= <i>Vedāntkuṣa</i>)	
191	Haribhadrāsūn				<i>Dharmabindu</i> with a <i>Tīkā</i> of Mūnicandrasūn	
194	Haribhadrāsūn				<i>Dharmasamgrahānī</i> with a <i>Tīkā</i> of Malayagun	
198	Haribhadra				<i>Dhātrākhyāna</i> (Pkt)	comp during the reign of King Sammattarāya of Citoda

' According to Dikṣit in his Marathi 'History of Ancient Astronomy', p. 490

200	Haribhadra		pupil of Jinabhadra	<i>Vivaraṇa</i> ¹ or <i>Laghuvṛtti</i> on the <i>Nandīsūtra</i> with <i>Vṛtti</i> - <i>Tippaṇa</i> (= <i>Durgapadavyākhyā</i>) of Śrī Candrasūri	
217	Haribhadra		pupil of Candrasūri of the Vata Gaccha	<i>Nemināthacaritra</i> (Pkt & Ap)	comp Sam 1216 at Ahmilvad ²
220	Haribhadrasūri			<i>Tikā</i> on the <i>Nyāyapraveśasūtra</i> of Śankarasvāmin ³ with <i>Pañjikā</i> of (Pārśvadevagaṇi) Candrasūri	comp Sam 1169
222	Haribhadra			<i>Vṛtti</i> on the <i>Nyāyavatārasūtra</i> of Siddhasena Divākara	
227	Haribhadra	Mahattarā-yākinīputra		<i>Pañcaliṅgi</i>	
228	Haribhadra	Yākinīputra		<i>Pañcavastuka</i> with own <i>Vṛtti</i> - <i>Śiṣyachūṭā</i>	

¹ Mentioned by Malayagiri in his *Tikā* on the same

² At the request of minister Prthivīpāla during the reign of King Kumārāpāla of Gujarat

³ Wrongly attributed to Dinnāga

228	Haribhadra		pupil of Mānadeva	<i>Pañcaśataprukarana</i>	
229	Haribhadrāsūn			<i>Pañcasamgraha</i>	
230	Haribhadrāsūn	Yāknīputra		<i>Tikā</i> on the <i>Pañcasūtra</i>	
230	Haribhadrāsūn			<i>Pañcashānaka</i>	
230- 231	Haribhadra			<i>Pañcāśakasūtra</i> (19 <i>Pañcāśakas</i>) with <i>Vṛtti</i> of Abhayadevasūn with <i>Cūru</i> (Pkt) of Yaśodeva with own (?) <i>Tikā</i>	comp Sam 1124 comp Sam 1172
232	Haribhadrāsūn			<i>Pañcāvali</i>	
238	Haribhadrāsūn	Mahattarā- yāknīputra		<i>Paralokasiddhi</i>	
249	Haribhadra			<i>Vṛtti - Sisyahitā</i> (partly of <i>Vṛgani</i>) on the <i>Pindaniryukn</i> ascribed to Badrabāhu	comp Sam 1160 (?) ¹
255	Haribhadrāsūn			<i>Pūjapañcāśikā</i> ² (= part of the <i>Pañcāśakasūtra</i> ?) with <i>Vṛtti</i> of Abhayadevasūn	

¹ Corrected by Nemicantrasūn and Jinodattasūn at Ahnūvad

² Quoted by Dharmakīrti in his *Saṃghācāravādhi*

258	Haribhadra		pupil of Jinabhadra	<i>Pradeśavyākhyā'</i> on the <i>Prajñāpandāsūtra</i>	
259	Haribhadrasūri			<i>Vṛtti</i> on the <i>Pratkrumanasūtra</i>	
261	Haribhadrasūri			<i>Pratishākalpa</i>	
262	Haribhadrasūri			<i>Pratyākhyāna</i>	
273	Haribhadra		pupil of Mānadeva of the Brhad Gaccha	<i>Tikā</i> on the <i>Prasamarati</i>	comp Sam 1185
281	Haribhadra		pupil of Jinadeva Upādhyāya of the Brhad Gaccha	<i>Tikā</i> on the <i>Bandhasvāmitva</i>	
286	Haribhadra		author of the <i>Munipaticaritra</i>	<i>Vṛtti</i> on the <i>Brhatsaṅgrahani</i> of Jinabhadragani	
286	Haribhadra	Yāknīputra		<i>Boṭikanirākaraṇa</i> = <i>Boṭipratishedha</i>	
287	Haribhadra			<i>Brāhmanyaḥājātunirākaraṇa</i>	
298	Haribhadrasūri			<i>Bhuvanaabhānucaritra</i>	
300	Haribhadra(sūri)		pupil of Jinadeva,	<i>Munipaticaritra</i> (Pkt. = <i>Munipaticaritra</i>)	comp Sam 1172

¹ Mentioned by Malayagiri who also composed a *Vṛtti* on the same

311			pupil of Mānadeva of the Brhad Gaccha			
302	Haribhadra		pupil of Candrasūn		<i>Mallināthacaritra</i> (Pkt)	comp during the reign of King Kumārāpāla
317	Haribhadrāsūn				<i>Yatidhaktṛya</i> (= <i>Yatidinacarya</i> ?)	
321	Haribhadrāsūn				<i>Yogadrstisamauccava</i> with <i>Svopajña Tīkā</i> with <i>Tīkā</i> of Sādhurājagani	
322	Haribhadrāsūn				<i>Yogabindhu</i> with <i>Svopajña Vṛtti</i>	
322	Haribhadrāsūn				<i>Yogavimśikā</i> (= part of his <i>Vimśatvimśikā</i>)	
323	Haribhadra				<i>Yogaśataka</i> (Pkt)	
334	Haribhadrāsūn				<i>Lagnaśuddhi</i> (= <i>Lagnakundali</i>)	
338	Haribhadra				<i>Lokatatvanirṇaya</i> (Skt)	
349	Haribhadrāsūn	Yākinīputra			<i>Vimśatvimśikā</i> with <i>Vyākhyā</i> of Yaśovijaya	

363	Hanbhadra			<i>Virāṅgadakathā</i>	
365	Hanbhadra			<i>Vedabāhyatūnirākaraṇa</i>	
369	Hanbhadra	Mahattara- yākinīputra		<i>Satka</i> ¹	
377	Hanbhadra			<i>Prākrita rīṇḍipikā</i> on the <i>Śābdānukāsana</i> of Hemacandrasūri	
383	Hanbhadrasūri			<i>Sāstravārtīśāsamuccaya</i> with a <i>Tīkā Svopajñā</i> with a <i>Vṛtti</i> (= <i>Syādvāḍakulpalatā</i>) of Yaśovijaya	
392	Hanbhadrasūri			<i>Śrāvakadharmā</i> (Pkt = <i>Śrāvākadharmavādhi</i> = part of the <i>Pañcāśakasūtra</i>) with <i>Tīkā</i> of Yaśodevasūri (Pkt)	comp Sam 1172
392	Hanbhadrasūri			<i>Śrāvakadharmatantra</i> with <i>Tīkā</i> of Mānadevasūri	
393	Hanbhadra		pupil of	<i>Tīkā</i> on the <i>Śrāvakaprajñāpiti</i> of Ūmāsvāu	

¹ Mentioned in the Prabandhakośa

394	Haribhadra		Jinabhadrasūtri	Vācaka ¹	
399	Haribhadra		pupil of Jinadeva of the Brhad Gaccha	<i>Śrāvakaśāstrī</i> <i>Śrēyāṃśacārta</i>	comp Sam 1172
402	Haribhadrasūtri			<i>Saddarśanasamuccaya</i> with com <i>Tarkarāhasyaṭīkā</i> of Gunaratnasūtri with <i>Tīkā</i> of Somatilaka (Vidyātīlaka) with <i>Tīkā</i> of Mambhadra with <i>Tīkā</i> of Rājahamśa with <i>Avacūṛṇi</i> (Anon) with <i>Avacūṛṇi</i> of Brahma Śāntidāsa	comp Sam 1392 comp Sam 1295
405	Haribhadrasūtri			<i>Sodāśakapraśaṅga</i> with <i>Vivaraṇa</i> of Yaśobhadrasūtri with <i>Vṛtti</i> of Abhayadevasūtri (?) with com <i>Yogaṭīkā</i> of Yaśovijaya	

¹ Also ascribed to Haribhadra

407	Haribhadrāsūri				<i>Samsāradāvānalastuti</i> (?) with com of Jñānavimalasūri with <i>Tikā</i> of Pāśvacandra	
412	Haribhadrāsūri				<i>Sanaikumārucantra</i> (= part of the <i>Nemināthacaritra</i>)	
419	Haribhadrāsūri			pupil of Jinadattasūri	<i>Samarādhivacantra</i> (Pkt.) with <i>Tippaṇī</i> (Skt.) of Ksamākalyāna & Sumativardhana	comp Sam 1874
427	Haribhadrāsūri				<i>Sambodhatatva</i> (= <i>Sambodhaprakaraṇa</i> = <i>Tattvaprakāśa</i>)	
425	Haribhadra (or Devendra ?)				<i>Samyaktvapañcavimsatikā</i>	
426	Haribhadrāsūri				<i>Samyakn asaptatikā</i> (= <i>Darśanasaptatikā</i>) with <i>Vivaraṇa</i> of Sanghatilakasūri with <i>Avacūri</i> of Guṇanidhānasūri-śiṣya (= <i>Vivaraṇa</i> above ?) with <i>Vṛiti</i> of Devendra (?) with <i>Tikā</i> of Śivamandanagani	comp Sam 1422

					with <i>Bālavabodha</i> of Ratnacandragani	comp Sam 1676
428	Haribhadra				<i>Sarvajñasiddhi</i>	
429	Haribhadrasūri				<i>Sādhutattva = Darśanasūddhi</i> ?	
429	Haribhadra				<i>Sādhunikṛtya</i>	
430	Haribhadra				<i>Sādhupravacanāsāra</i>	
430, 432	Haribhadra				(<i>Sādhu</i>) <i>Sāmacāri</i>	
435	Haribhadra				<i>Vṛtti</i> on the <i>Sārdhaśatākaprakaraṇa</i> of <i>Jinavallabhasūri</i>	comp Sam. 1172
437	Haribhadra (?)				<i>Ṭīkā</i> on the <i>Siddhaprabhīri</i>	
438	Haribhadra	Mahatīārā- yākinīputra			<i>Siddhasukhavimsikā</i> (= part of the <i>Vimsatvimsikā</i>)	

Data indirectly related to Haribhadra (Sūri)

46-47, 68 344, 359	Bālacandra(sūri)	pupil and successor of Haribhadrāsūri of the Candra Gaccha	<i>Tikā</i> on the <i>Upadeśakandali</i> of Āśada ¹ <i>Karunavajrāvudhanātaka</i> <i>Vasantavilāsakāvya</i> <i>Tikā</i> on the <i>Vivekamañjarī</i> of Āśada ²	comp Sam 1296
98, 131	Vijayasimha(sūri)	pupil of Haribhadrāsūri of the Candra Gaccha	<i>Vṛtti</i> on the BKSJ <i>Tikā</i> on the JDSU	comp Sam 1215 comp Sam 1215
47, 53	Abhayadevasūri	teacher of Āśada	<i>Upadhānapañcāsaka</i> = com (?) on the <i>Upadhānapañcāsaka</i> of Haribhadra	
44	Devabhadra	pupil of Abhayadeva		
44	Sṛicandra	pupil of Prabhānanda		
110	Nemicandra	pupil of Prabhānanda	<i>Jivatathvaprādīpikā</i> (= <i>Tikā</i> on the <i>Gommatasūtra</i> of Saddhāntika Nemicandra) based on the Kanarese <i>Jivatathvaprādīpikā</i> of Keśava Varma	comp Saka 1281
234	Devasūri	mentions Haribhadrāsūri as his teacher in Āgama in his <i>Padmaprabhucantra</i>		

¹ Composed at the advice of Abhayadevasūri Āśada is the son of Katikarāja of the Bhīllamāla family

² Composed at the request of Jaitrasimha son of Āśada The *Vivekamañjarī* was composed in Sam 1248

236	Dharmacandra	pupil of Haribhadrasūn requested Ratnadevagani to compose a <i>Tīkā</i> on the <i>Padvāla</i> (= <i>Vajjālagga</i>) compiled by Jayavallabha	comp Sam 1254
335	Śāntisūn	pupil of Haribhadra, pupil of Bhadrēśvara of the Candra Gaccha	comp Sam 1393
376	Mānabhadra	pupil of Haribhadrasūn	
379	Devacandra	teacher of the famous Hemacandra mentions Haribhadra author of the <i>Samuśāitryakathā</i> in his <i>Śāntināthacūrita</i> (Pkt)	in Sam 1160
380	Mānkyacandra	mentions Haribhadra in his <i>Śāntināthacūrita</i> (Skt), author of the <i>Pāśvaṇāthacūrita</i>	comp Sam 1276
419	Pradyumnasūn	<i>Samarādhyacarita</i> = abridgment in Skt of the <i>Samarādhyacarita</i> (Pkt) of Haribhadrasūn	comp Sam 1324
423	Mallavādin	Haribhadra in his <i>Anekānuyayapātākā</i> quotes the <i>Vṛtti</i> of Mallavādin on the <i>Summatimahārtaka</i> of Siddhasena Divākara	
434	Ksemendra	pupil of Haribhadra author of a <i>Tippanaka</i> on the <i>Sārasvatav yākarana</i>	comp Sam 1692

Figures

For the figures I am for a great deal indebted to the loka section of the *Jinendra Siddhānta Kośa* of Jinendra Varnī, 1955, Dillī, Bharatiya Jñānapīṭha Prakāśana

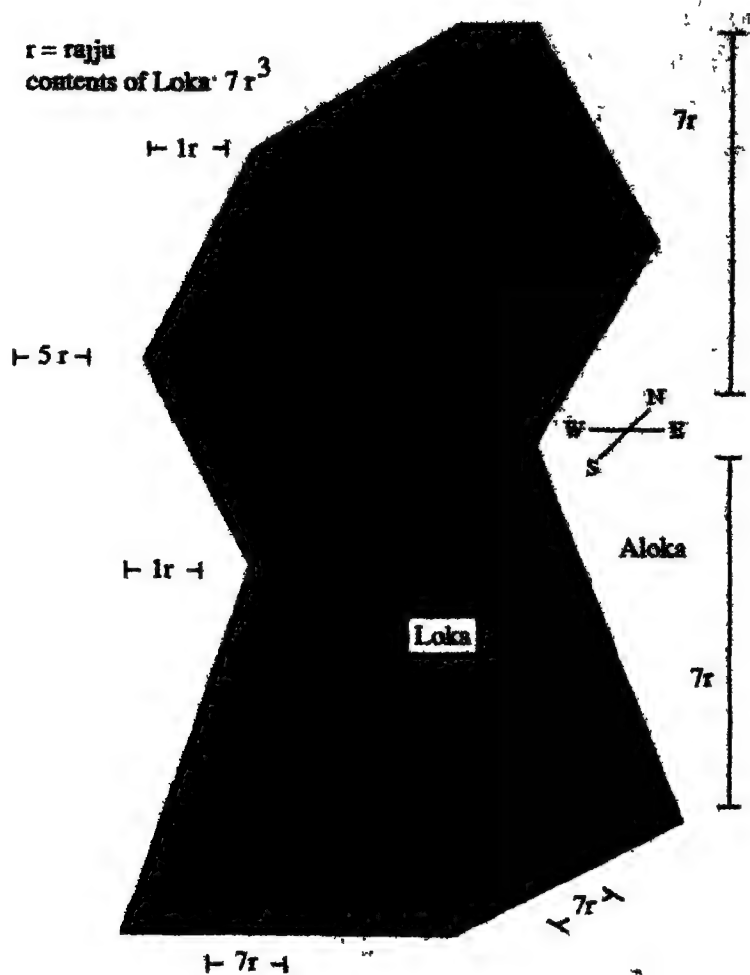


Fig 1 The Jaina Universe

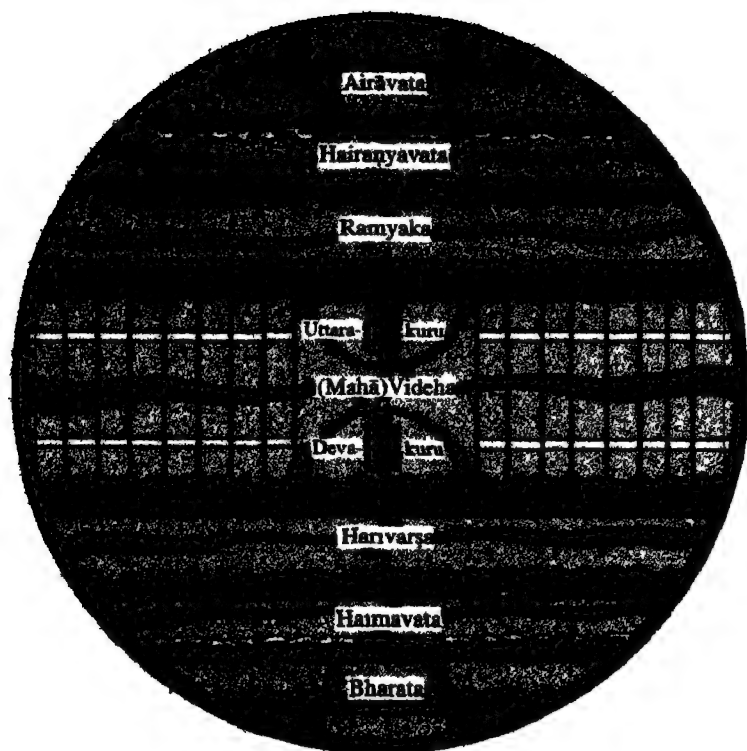


Fig 2 Jambūdvīpa - The Continents

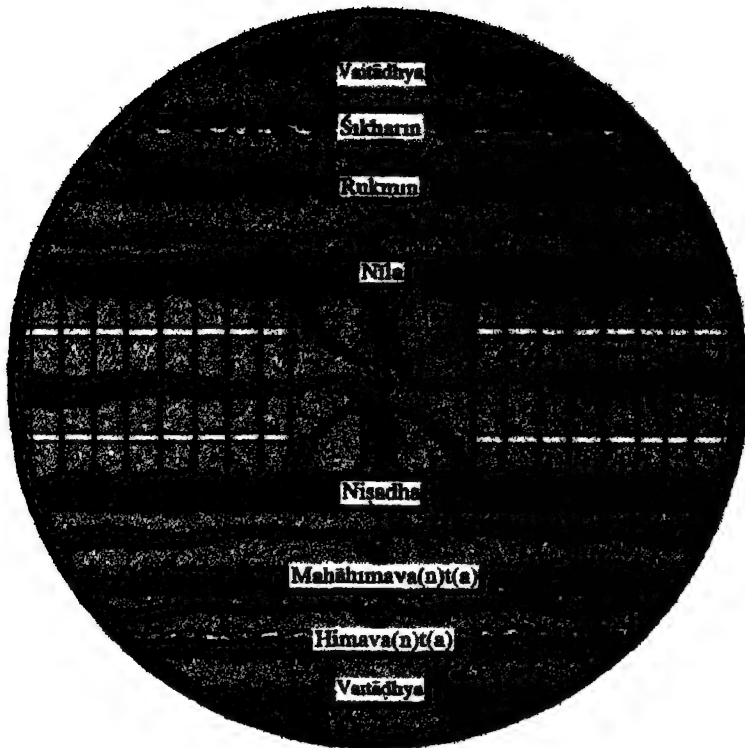


Fig. 3 Jambūdvīpa - The Main Mountain Ranges

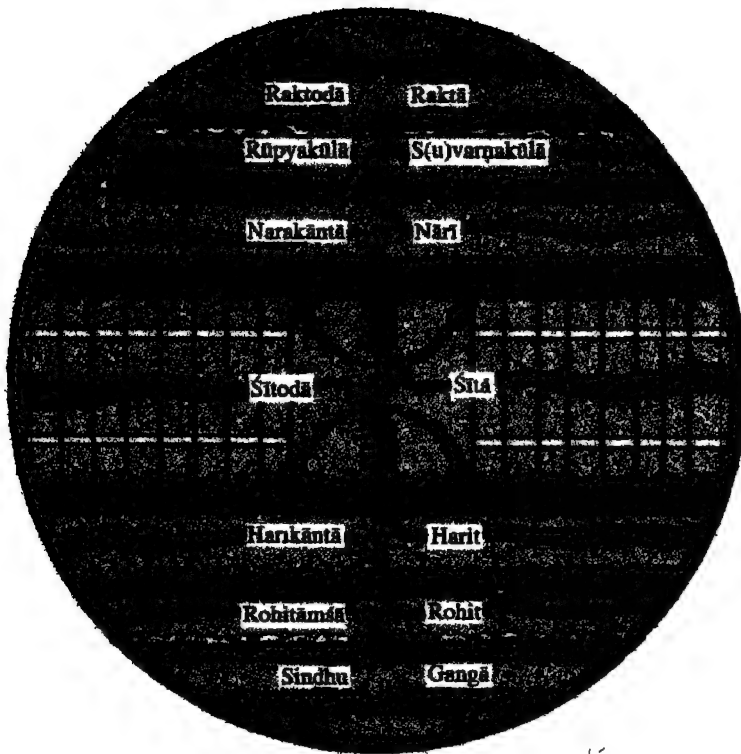


Fig 4 Jambūdāvīpa - The Main Rivers

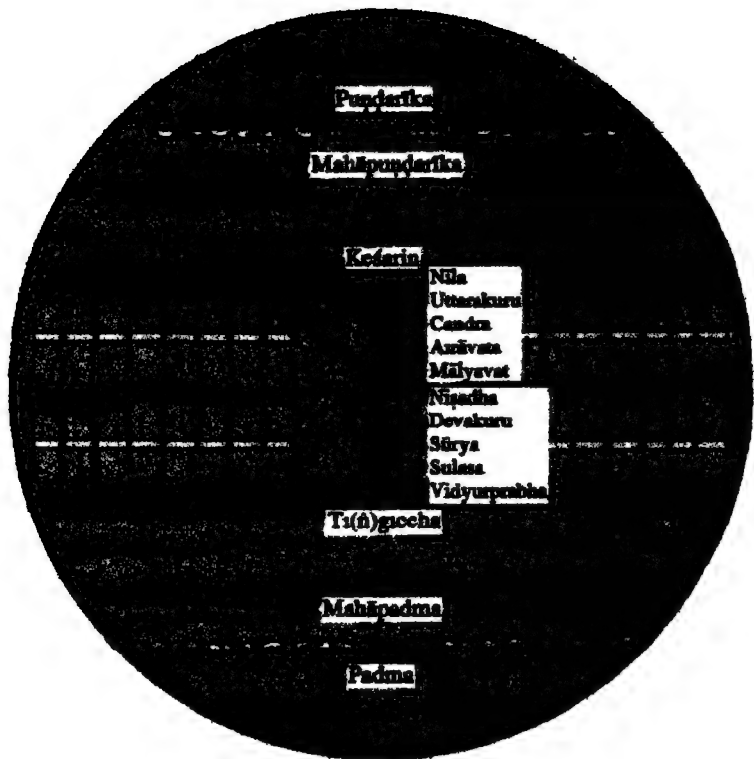


Fig. 5 Jambūdvīpa - The Lakes

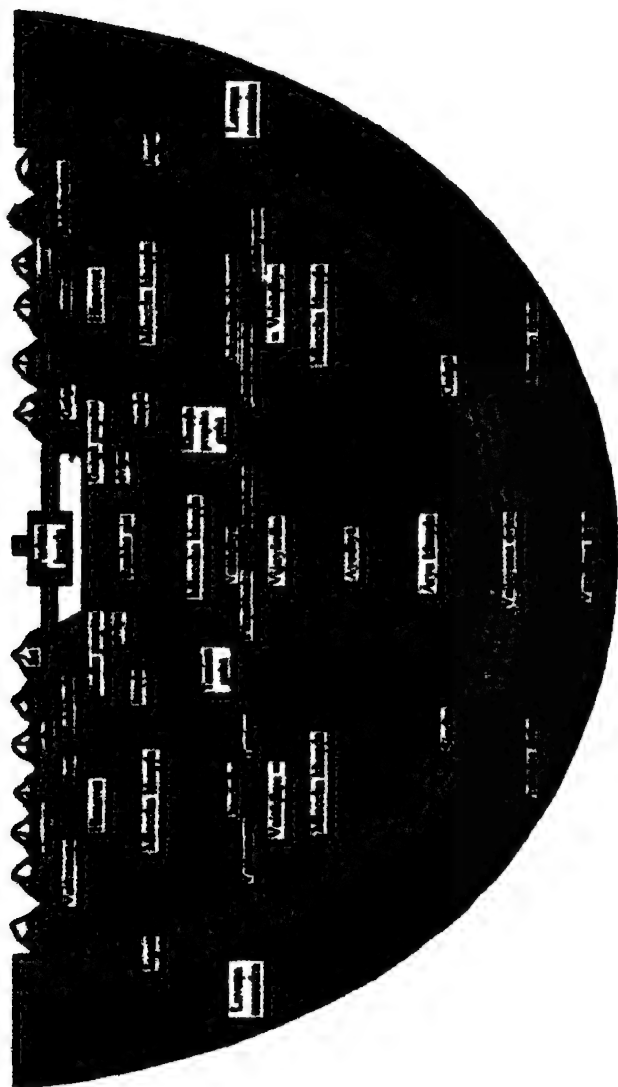


Fig 6 Bharata

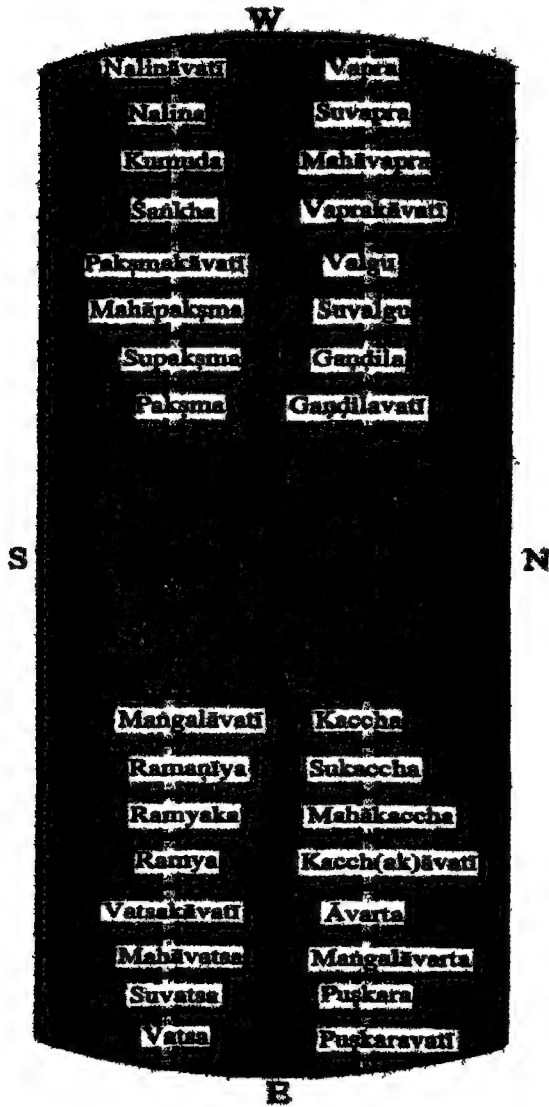


Fig. 7 Mahāvīdeha - The Provinces

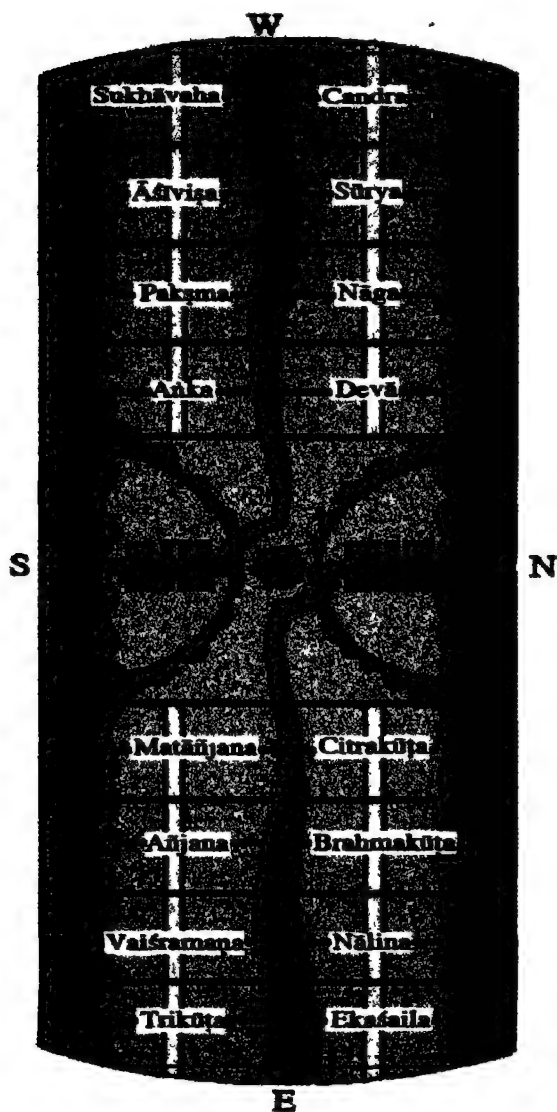


Fig 8 Māhaviḍeḥa - The Mountain Ranges

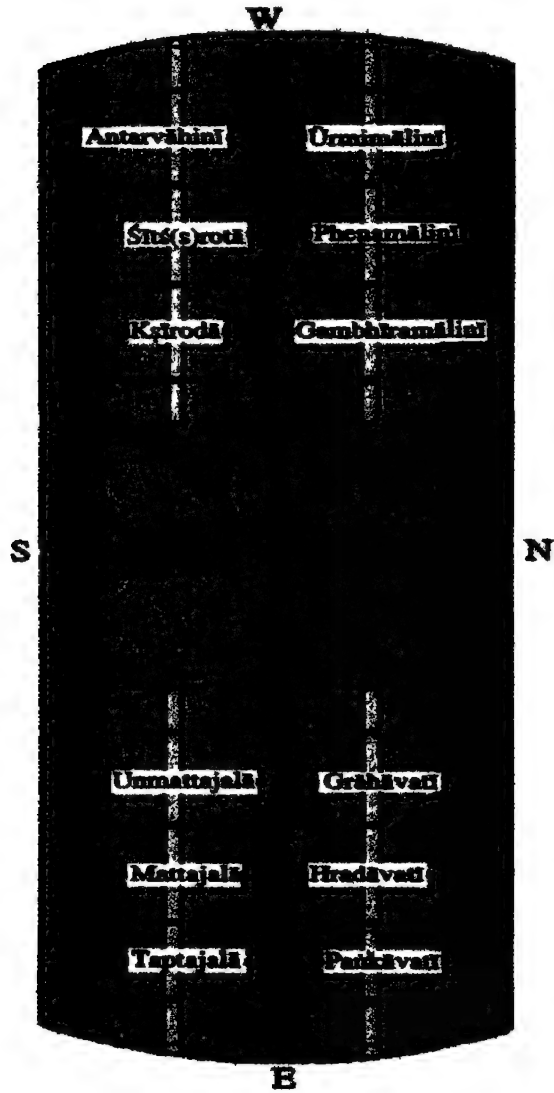


Fig. 9 Mahāvideha - The Inland Rivers

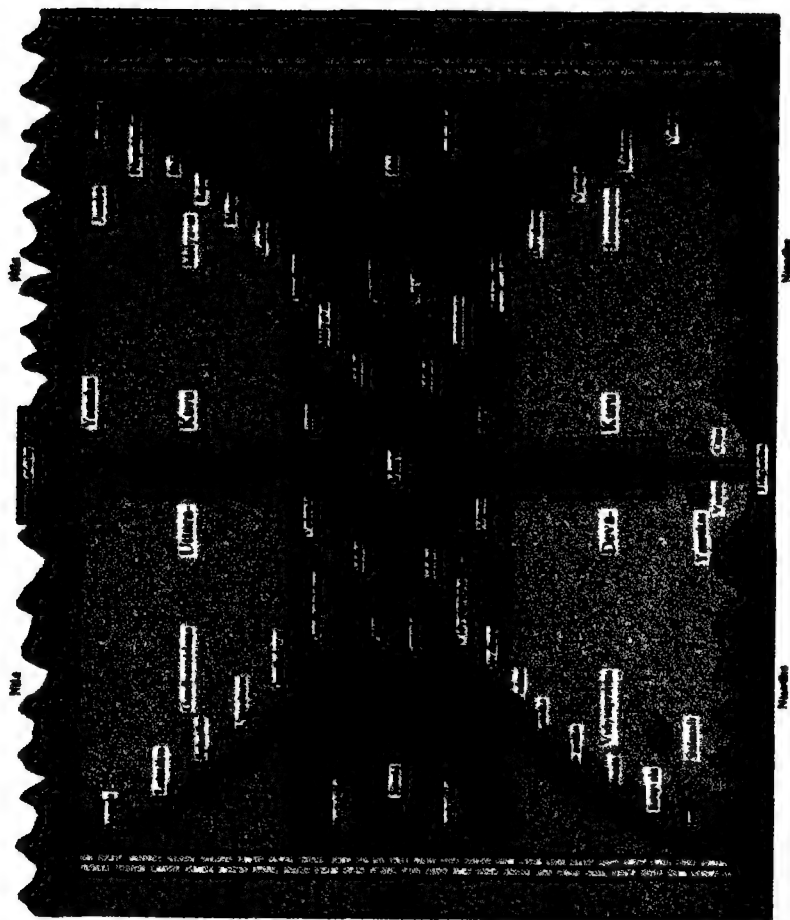


Fig. 10 Devakuru & Uttarakuru

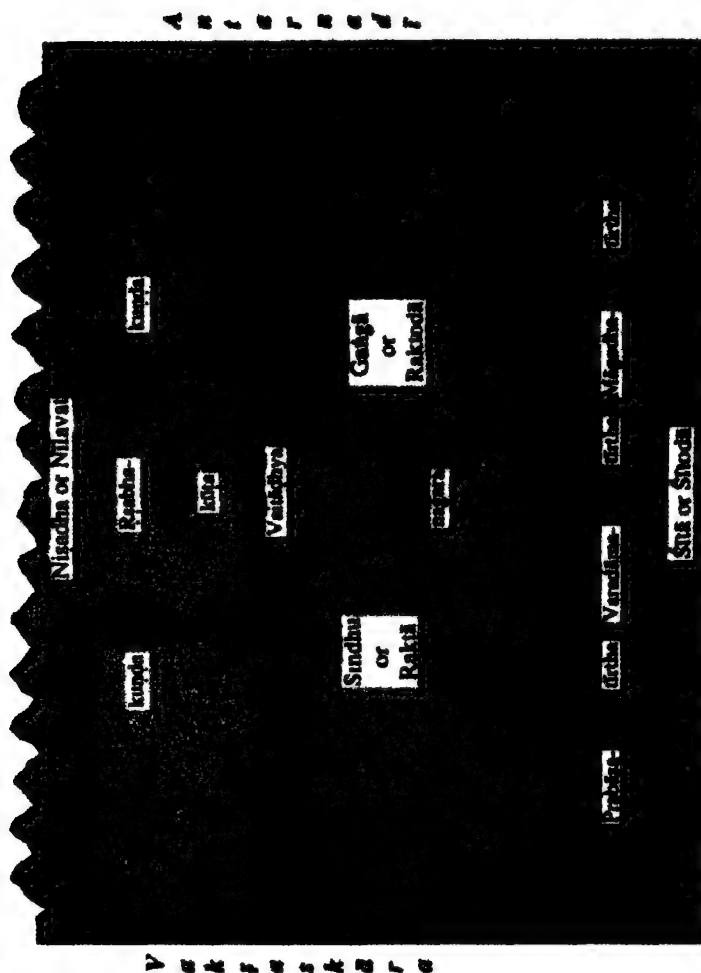


Fig 11 A Province in Mahāvīdeha

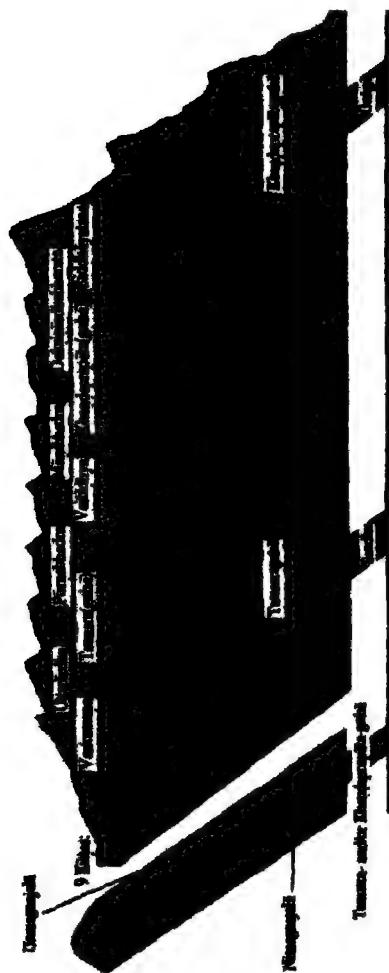


Fig 12 The Vaitādhyā or Vijayārdha Mountains

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The list of primary sources for the study of Jaina cosmology, cosmography and geography is tentative and incomplete. It is based on primarily on the materials provided by the *JRK*. Wherever possible I have completed the information.

Abbreviations and meanings

chs chapters, *com* commentary, *comp* composed, Pkt Prākṛit, Skt Sanskrit, *vs* verses *avacūri* gloss or short commentary, *bālāvabodha* instruction of the young, *cūru* commentary on the old Prākṛit commentaries on Jain texts, *tippana* gloss, comment, *tīkū* commentary, *vṛtti* commentary, comment, gloss, explanation (esp. on a Sūtra), *vṛtti* or *vivṛti* commentary (*svopajñā vṛtti* own commentary), *vyākhyā* explanation, exposition, gloss, comment, paraphrase. A question mark indicates uncertain data. The '+' indicates that there is a *com* of a certain type on the basic text.

Brhatsamgrahanī, see *Samgrahanī* by Jinabhadraganī

Candraprajñapti (Pkt *Caṃdupannattī*) ed. in Ahmedabad, 1883 (with Skt *com* of Malayagiri and with *Bālāvabodha* in Gujarati)

Gaṇitānuyoga - Selection and classification of Geographical and Astronomical data from Jaina Sūtras. Edited by Muni Kanhailal 'Kamala'. Tr. in Hindi by Dr. Mohanlal Mehta

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Jambūdvīpajīvāgunitapada (?)

Jambūdvīpaparidhī (?)

Jambūdvīpaprājñapti (being the 6th Upāṅga of the Śvetāmbara canon) ed in the DLP¹ Series 52 & 54, Bombay, 1920 (with *com* of Śāntīcandra); ed by R B Dhanpatīsinha, Calcutta (with *com* of Malayagiri), + *cūrṇi*, + *tīkā* of Malayagiri, + *tīkā* of Haribhadra (Pkt), + *vṛtti* of Hīravijaya Sūri, Sam 1639, + *vṛtti* of Punyasāgara, Sam 1645, + *tīkā* (= *Prameyaratnamāñjūsā*) of Śāntīcandra, Sam 1660, + *tīkā* of Brahmamuni, + *vṛtti* of Dharma-sāgara (= *com.* of Hīravijaya ?), Sam 1639, + *vṛtti* (Anon)

Jambūdvīpaprājñaptisamgraha (13 *chs*, ca 2426 *vs*) by Padmanandin (Pkt Paumanamdi, ca 1000 AD²), ed with Hindi paraphrase by Upadhye, A N & Jain, Hiralal Paumanamdi's *Jambūdīva-Pannatti-Samgraho* (An Important Prākṛit Text dealing with Jaina Cosmography etc), Authentically Edited for the first time with Various Readings, Appendices etc (Jīvarāja Jaina Granthamālā, 7) Sholapur Jaina Samskr̥ti Samraksaka Samgha, 1958

Jambūdvīpasamāsa (88 *vs*, Pkt) of Umāsvāti Vācaka (= *Ksetrasamāsa*, = *bhāṣya* on the *Tattvārthādhigama-sūtra*) ed Pub by Satyavijaya Granthamālā, Ahmedabad, 1922 (with *com* of Vijayasimha Sūri), + *tīkā* of Śrīvijaya = Vijayasimha, Sam 1215

¹ Devachanda Lālabhāi Jaina Pustakoddhāra

² See Upadhye A N & Jain, Hiralal, 1958, p 14

Jambūdvīpasamgrahanī (30 vs) of Haribhadra Sūri (= *Ksetrasamgrahanī* or *Ksetrasamāsa* ?) ed by Bhimsi Manek, Bombay (with the *com* of Prabhānanda), 1908 (?), ed in the JDPS Series (with the *com* of Prabhānanda, Bhavnagar, 1915, ed Śrī Jaina-grantha-prakāśana-samitiḥ, 1988, ed Shah, M J, Mahesānā, Śrī Bābūlal Jeśimgalāl Mehetā, 1997, + *vṛtti* by Prabhānanda Sūri, + *vṛtti* (Anon))

Jambūdvīpavicāraprakaraṇa

Jīvābhigamasūtra (3th Upāṅga, a piecemeal exposition of Jaina geography)

Karmagrantha of Devendra Sūri ed Bhāvnagar, Sam 1966

Ksetrasamāsa (264 vs, also *Ksetrasamāsavivaraṇa*) by Ratnaśekhara Sūri ed by Bhimsi Manek in 'Laghuprakaranasamgraha', Bombay 1903, ed in the JAS Series, no 46, + *vṛtti svopajñā*, + *bālāvabodha* by Pārśvacandra, + *bālāvabodha* by Udayasāgara, + *tippana* or *avacūri* (Anon), see also *Shri Laghu Xetrasamas or Jun Geography*

Ksetrasamāsa (341 vs) by Śrīcandra Sūri

Ksetrasamāsa (also *Brhatksetrasamāsa*) by Jinabhadra(-gaṇi) ed JDPS, Bhavnagar (with the *com* of Malayagiri), Sam 1977, + *vṛtti* of Haribhadra Sūri (*comp* Sam 1185), + *vṛtti* of Siddha Sūri (fl A D 1136), + *vṛtti* or *tīkā* of Malayagiri, + *vṛtti* of Vijayasimha, + *vṛtti* of Devānanda, + *vṛtti* of Devabhadra, + *vṛtti* of Ānanda Sūri (fl A D 1070)

Ksetrasamāsa (Anon) + *vṛtti* (Anon)

Ksetrasamāsa (Anon, by Jinadāsa ?): + *tīkā* by Jinadāsa.

Ksetrasamāsa (Pkt, 387 vs) by Somatilaka Sūri (= *Navyaksetrasamāsa* or *Brhatksetrasamāsa*) + *avacūri* by

- Gunaratna Sūri; + *avacūri* by Jñānasāgara, Sam 1465; + *vr̥tti* (= *avacūri* by Gunaratna ?)
- Ksetrasamāsa* (Pkt , 656 vs) by Padmadeva Sūri
- Ksetrasamāsa* (Skt , 7 chs) by Devānanda, Śaka 1320. + *svopajña vr̥tti*
- Kṣetrasamāsa* by Candraprabhā (= *Ksetrasamāsa* by Devānanda ?)
- Ksetrasamāsa* by Hemācārya (?)
- Ksetrasamāsa* by Jayaśekhara (= *Ksetrasamāsa* by Ratnaśekhara Sūri)
- Ksetrasamāsa* by Umāsvāti (Skt), see *Jambūdvīpasamāsa*
- Ksetrasamāsasamgrahanī*, see *Jambūdvīpasamgrahanī*
- Laghuksetrasamāsa* by Ratnaśekhara, ed in the collection 'Laghuprakaranasamgraha', Bombay, Sam 1959
- Laghusamgrahanī* by Haribhadrā Sūri (= *Jambūdvīpasamgrahanī* ?) + *bālāvabodhu*
- Laghusamgrahanaratna* = *Samghayanarayana* = *Samgrahanī* or *Samghayanī* by Candra Sūri (pupil of Hemācārya), + *avacūri* (Anon)
- Lokaparakāśa* of Vinayaviyaya ed by Hīrālāla Hamsarāja, Jāmnagar, Sam 1967
- Pravacanasāroddhāra* by Nemīcandra Sūri ed with com of Siddhasena Sūri, 1922 (?)
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Samgrahan(ī)īratna by Candra Sūri (274 vs., 7 chps) ed in the DLP³ Series, 27, Bombay, 1915, ed in the JDPS Series, 42, Bhavnagar, ed by Bhimsī Manek, Bombay, 1903 (349 gs), + *vṛtti* by Devabhadra (pupil of Candra Sūri), + *vyākhyā* by Śivanīdhānagani, + *avacūri* by Dharmānandagani, + *bālāvabodha* (= *Samgrahanī-sūtravivarana* ?) by Dayāsimhagani, Sam 1497, + *bālāvabodha* by Śivanīdhānagani, Sam 1680, + *avacūri* by Cāritramuni, + *vṛtti* (?)

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³ Devachanda Lālabhāi Jaina Pustakoddhāra Fund Series

⁴ Jaina-Dharma-prasāraka Sabhā Series

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⁵ Kirfel, p 208

⁶ In a ms listed by S R Banerjee, 1987, no 360, p 501 ascribed to Kundakunda

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